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TRANSLATED

By VARIOUS ORIENTAL SCHOLARS

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VOL **XXX**

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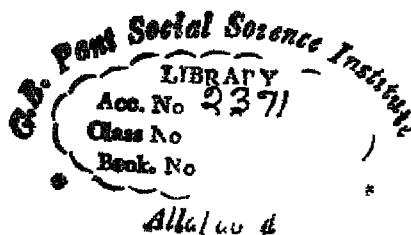
THE
GRIHYA-SŪTRAS
RULES OF VEDIC DOMESTIC CEREMONIES

TRANSLATED BY
HERMANN OLDENBERG

Part I

SĀNKHYĀYANA GR/HYA SŪTRA
ĀSVALĀYANA-GR/HYA SŪTRA
PĀRASKARA GR/HYA-SŪTRA
KHĀDIA GR/HYA SŪTRA

MOTILAL BANARSIDASS
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RASHTRAPATI BHAVAN
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June 10 1962

I am very glad to know that the Sacred Books of the East, published years ago by the Clarendon Press, Oxford, which have been out-of-print for a number of years, will now be available to all students of religion and philosophy. The enterprise of the publishers is commendable and I hope the books will be widely read.

S RADHAKRISHNAN

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PREFATORY NOTE TO THE NEW EDITION

Since 1948 the United Nations Educational Scientific and Cultural Organization (UNESCO) upon the recommendation of the General Assembly of the United Nations, has been concerned with facilitating the translation of the works most representative of the culture of certain of its Member States, and, in particular, those of Asia

One of the major difficulties confronting this programme is the lack of translators having both the qualifications and the time to undertake translations of the many outstanding books meriting publication. To help overcome this difficulty in part, UNESCO's advisers in this field (a panel of experts convened every other year by the International Council for Philosophy and Humanistic Studies), have recommended that many worthwhile translations published during the 19th century, and now impossible to find except in a limited number of libraries, should be brought back into print in low priced editions, for the use of students and of the general public. The experts also pointed out that in certain cases, even though there might be in existence more recent and more accurate translations endowed with a more modern apparatus of scholarship, a number of pioneer works of the greatest value and interest to students of Eastern religions also merited republication.

This point of view was warmly endorsed by the Indian National Academy of Letters (Sahitya Akademi), and the Indian National Commission for Unesco.

It is in the spirit of these recommendations that this work from the famous series "Sacred Books of the East" is now once again being made available to the general public as part of the UNESCO Collection of Representative Works.

PUBLISHER'S NOTE

First, the man distinguished between eternal and perishable. Later he discovered within himself the germ of the Eternal. This discovery was an epoch in the history of the human mind and the *East was the first to discover it*.

To watch in the Sacred Books of the East the dawn of this religious consciousness of man, must always remain one of the most inspiring and hallowing sights in the whole history of the world. In order to have a solid foundation for a comparative study of the Religions of the East, we must have before all things, complete and thoroughly faithful translation of their Sacred Books in which some of the ancient sayings were preserved because they were so true and so striking that they could not be forgotten. They contained eternal truths, expressed for the first time in human language.

With profoundest reverence for Dr S Radhakrishnan, President of India, who inspired us for the task, our deep sense of gratitude for Dr C D Deshmukh & Dr D S Kothari for encouraging assistance esteemed appreciation of UNESCO for the warm endorsement of the cause, and finally with indebtedness to Dr H Rau, Director, Max Müller Bhawan, New Delhi, in procuring us the texts of the Series for reprint, we humbly conclude

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* * The Second Volume will contain a GENERAL INTRODUCTION to the Grihya Sûtras

INTRODUCTION

TO THE

SÂNKHÂYANA-GRÎHYA-SÛTRA

THE *Grîhya* sûtra ascribed to Sânhâyana, which has been edited and translated into German by myself in the XVth volume of the *Indische Studien*, is based on the first of the four Vedas, the *Rig veda* in the Bâshkala recension¹ and among the *Brâhmana* texts, on the *Kaushîtaka*. Its reputed author, whom we ordinarily find called by his family name Sânhâyana had the proper name *Suyagna*. This we may infer from the lists of Vedic teachers given in different *Grîhya* texts where they describe the *Tarpana* ceremony. Though in these lists the order of names varies very much yet the two names *Suyagna* and Sânhâyana are constantly placed side by side, so that this fact alone would render it probable that they belonged to the same person. Thus we read in the *Sânhâyana Grîhya* IV 10 = VI, 1

Kaholaṃ Kaushîtakīm Mahâkaushîtakīm, Suyagnām Sânhâyanam Āsvalâyanam, Aitareyaṃ, Mahaitareyaṃ

Here we have grouped together the two *Brâhmana* authors (with the fictitious doubles, the great *Kaushîtaki*, the great *Aitareya*) and the two corresponding *Sûtra* authors belonging to the two chief branches of the *Rig-veda* literature, first comes one *Brâhmana* author (for *Kahola Kaushîtaki* is one person) with the *Sûtra* author connected with him, then the second *Sûtra* author and the corresponding *Brâhmana* teacher

In the *Sâmbavya Grîhya* (*Indische Studien*, XV, 154) the corresponding passage runs thus

Gârgya- Gautama- Sâkalya Bâbhavya- Mândattavya

¹ See IV 5 9

[sic] Māndūkeyāḥ Suyagñā- Sāṁkhyāyana- Gātukar-
nyeyāḥ [sic] Paṁga [sic] Sāmbavy Aitareyāḥ

The same Grhya still more explicitly bears witness to the name of Suyagna Sāṁkhayana by adding at the end of the list from which these names are quoted the following words Suyagna Sāṁkhāyanas [sic] tr[ī]pya]tu, i e May Suyagna Sāṁkhāyana satiate himself (with the water offering)

In the Āśvalāyana Grhya III 4 we read

Kaholaṁ Kaushitakaṁ Mahākaushitakaṁ Paṁgyam
Mahāpaṁgyam Suyagñam Sankhayanam Aitareyam
Mahaitareyam

We may also quote here a Kārikā given by Nārāyaṇa¹ in his great commentary on the Sāṁkhāyana-Grhya (I 1, 10)

Atrāṁpradānam yad adhvaryuḥ kurute kvaḥit²

matam tan na Suyagnasya, mathitam so tra nekḥhati

It would perhaps be hazardous to claim for the author of this Kārikā the authority of an independent witness, for very likely he may have derived his knowledge from the lists of teachers which we have quoted before. But at all events the concordance of the three Grhya texts furnishes a proof which I think cannot be set aside by another testimony which we must mention now. At the end of the Kaushitaki Āraṇyaka (Adhyāya 15) we find a Vamśa or list of the teachers by whom the knowledge contained in that Āraṇyaka is supposed to have been handed down. The opening words of this list run thus

'Om' Now follows the Vamśa Adoration to the Brahman! Adoration to the teachers! We have learnt (this text) from Guṇākhyā Sāṁkhāyana Guṇākhyā Sāṁkhāyana from Kahola Kaushitaki, Kahola Kaushitaki from Uddālaka Āruṇi, &c.

It is a very natural supposition that the author of this list intended to begin with the name of the Doctor eponymus, if we may say so of the Sūtras of his school and then to proceed to name the Doctor eponymus of the Brāhmaṇas and after him the more ancient teachers and

¹ Manuscr. Chambers 712 (Berlin Royal Library) fol. 12b

² Comp. -Grhya I, 2, 5 p. cke.

sages But whether the author of this passage really supposed this Guṇākhyā Sāṅkhāyana to be the author of the Sāṅkhāyana sūtras or not we shall be justified in following rather the unanimous statements of the texts previously quoted and in accepting in accordance with them as the full name of our Sūtrakāra the name Suyagna Sāṅkhāyana

The Gr̥hya sūtra which has been here translated presupposes, as all Gr̥hya sūtras do, the existence of the Srauta sūtra, with which it is intimately connected and which is referred to in the Gr̥hya in several instances¹

Here the question arises whether the Gr̥hya sūtra was composed by the same author to whom the authorship of the Srauta sūtra belongs so that the two texts form together and would, in the conception of their author be intended to form one great body of Sūtras or on the other hand whether the Gr̥hya-sūtra is a later addition to the Srauta-sūtra On this question I have ventured in the preface to my German edition of Sāṅkhāyana² to offer a few remarks which however I feel bound to say do not seem to myself quite decisive I there pointed out that the Gr̥hya-sūtra contains a few aphorisms which we should rather expect would have found their place in the Srauta sūtra, if the two texts were composed by the same author and on a common plan³ But apart from the possibility that in a work of such considerable extent as that collection of Sūtras would be, such trifling incongruences or irregularities might very easily escape the attention even of a very careful author there is still another objection that may be urged against the inference drawn by me from such passages It can be shown⁴ that the Gr̥hya texts which we possess are based to some extent on one common original, from which they have taken verbatim, or nearly verbatim a certain number of aphorisms Thus if we were to suppose that Sāṅkhāyana,

¹ See for instance Gr̥hya I 16 1 (Srauta IV 16 2)

² Indische Studien, vol xv pp 11 12

³ The Sūtras with reference to which I made that observation are I, 8 14 14, 13-15 II 15 10 Comp Srauta sūtra II, 7 12 IV 21

⁴ I intend to give some proofs of this in the General Introduction to the Gr̥hya sūtras which will be given in the volume of these

or whosoever the author of this *Gr̥hya-sūtra* may have been, found the aphorisms on which I once based my argument, in that original text, this would explain the occurrence of those passages in a portion of the great body of *Sūtras* different from that in which we should expect to meet them. Now several of the passages in question recur identically in other *Gr̥hya* texts so that we may infer indeed that they are taken from that lost original and we have no means to judge whether the other similar passages are not taken from it also. I believe, therefore, that the opinion which I once pronounced regarding the relation in which the two *Sūtra* texts stand to each other cannot be vindicated and that it is better to leave that question unanswered until perhaps further discoveries throw a new light on it.

For the reconstruction of the correct text of the *Sāṅkhāyana-Gr̥hya* and occasionally also for its interpretation, it is of considerable importance that we possess, besides the *Devanāgarī MSS* of the text and of the commentaries a South Indian *MS* written in the *Grantha* character (*MS* Whish 78 in the library of the Royal Asiatic Society, London) which contains a *Gr̥hya* based on that of *Sāṅkhāyana* and following it during the greater part of the work, nearly word for word¹. It is designated in the *MS*, at the end of the single *Adhyāyas*, as '*Kaushītaka Gr̥hya*'. It therefore professes to follow the teaching of the same *Brāhmaṇa* which is adhered to also by the *Sūtra* school of *Sāṅkhāyana*. A metrical commentary which in the *MS* follows after the text, names in its opening *Sloka* a teacher *Sāmbavya* as the author of this *Sūtra*. The *Sloka* runs thus
Natvā Kaushītakākāryam Sāmbavyam sūtrakṛttamam
gr̥hyam tadīyam samkṣipyā vyākhyāsyē bahuvismṛtam
 ('Having bowed to the most excellent author of *Sūtras*, to *Sāmbavya*, the *Ākārya* belonging to the *Kaushītaka* school, I shall compose a short commentary on his *Gr̥hya*, which has been forgotten by many')

The name of this *Sāmbavya* does not occur among the

¹ Comp. the statements given with regard to that text in my German edition of *Sāṅkhāyana*, *Indische Studien*, XV 4 seq.

teachers enumerated in the description of the Tarpana ceremony neither in Sâṅkhâya IV, 10, nor in Āsvalâya III 4, but in the list of the Sâmbavya-Grîhya itself it is found (see above, p 4), and besides it seems to me also to be mentioned in Āsvalâya-Grîhya IV 8, 24, in which passage it will scarcely be considered too bold to conjecture Sâmbavya instead of Sâṃvatya.

Though the MS of the Sâmbavya Grîhya is very confused and full of blunders of all sorts, yet it deserves to be attentively studied by all scholars who are accustomed to look if not in theory yet in practice on the agreement of a few Vedic text MSS, or of a few Indian commentaries as if it had a claim to an unassailable authority to which European Orientalists would have no right to deny their faith. In the Sâṅkhâya Grîhya a number of passages are found in which corrupt readings or perverse explanations are supported by all the Sâṅkhâya MSS and by all the Sâṅkhâya commentaries, and if, by a rare and fortunate chance, the Sâmbavya Grantha MS, which is unaffected by the blunders of the Devanâgarî MSS, had not been discovered in the south of the peninsula, these readings and explanations would seem to rest on the unanimous agreement of tradition. Perhaps it seems unnecessary to dwell on this point, for very few Orientalists if any, would be prepared to assert that Indian tradition is infallible. But when looking over many of the editions and translations of the Vedic texts, even such as have been published in the last years, one finds plentiful occasion to observe that in hundreds of passages tradition has been practically treated, by scholars of very high merit, as if it had an authority not very far removed from infallibility. A case like that of which we have to speak here, in which a whole set of MSS, and occasionally also of commentaries, can be tested by a MS of a nearly related text, written in a different character and in a distant part of India, will strengthen our belief that we are right in judging for our selves, even if that judgment should oppose itself to such authorities as Nârâyana or Râmakandra or Gayarâma.

Perhaps it will not be out of place to add here, as an

illustration of these remarks, a few observations on one of the passages in which the rejection of the traditional Sāṅkhāyana reading together with the traditional Sankhāyana explanation is confirmed by the Sāmbavya MS, though no doubt, even without the aid of that MS, we ought to have formed the right conclusions for ourselves. At Sāṅkhāyana II, 4 1 2 the traditional reading is

Mama vrata hr̥dayam te dadhāmi mama kṛttam anu kṛttam te astu | mama vākam ekamanā gushasva Bṛhas patish tva miyunaktu mahyam iti | kāmasya brahma karyasyāśāv iti

Sāṅkhāyana is treating here of the Upanayana, or the initiation of the student who is received by a teacher and intends to study the Veda with him. The teacher on that occasion is to pronounce the Mantra which we have just transcribed and which translated into English would run thus

Under my will I take thy heart, after my mind shall thy mind follow in my word thou shalt rejoice with all thy heart, may Bṛhaspati join thee to me. 'Of the Brahma karya of Kāma (or lust), N N !

The MSS give the end of the passage as we have printed it above, kāmasya brahma karyasyāśāv iti. This Nārāyaṇa explains in the following way. Brahma karya here means the observances which the student has to keep through certain periods of time before the different texts which he has to learn can be taught him. First comes the Sāvitrī verse for which he prepares himself by observing the sāvitra vrata this lasts either one year or three days or the Sāvitrī can also be taught him immediately (see chap 5, 1-3). Then follows the sukriya vrata, of three days, or twelve days, or one year, or any other period of time according to the teacher's pleasure (chap 11, 10), by this vrata the student is enabled to study the main portion of the Veda. Finally come the sākvara, vrātika, aupanishada observances, each of which has to last one year, and which refer to the different parts of the Āraṇyaka (see chap 11, 11 seq and the sixth book). Now the formula of which we treat here refers principally to the sāvitra

vrata The teacher announces to the student how long he has to keep that *vrata*. He says (Sûtra 1), May *Bṛihaspati* join thee to me (Sûtra 2) for a *brahmaṅkârya* (i e. a *vrata*) of such and such (*kamasya*) a time (one year three days, &c) N N ! *Kâma* (the pleasure) would thus stand here as an expletive which was to be replaced in each single case by the indication of the real space of time that depended on the teacher's pleasure (*niyunaktu mahyam sâmvatsarikasya tranâtrikasya vânvakshikasya vâ sâvitrasya brahmaṅkâryasyâmukâmukâsarmann itî vâkyasamyogo gñeyaḥ*) The same should take place at the corresponding forms of *Upanayana* which had to precede the entrance of the student upon the *sukriya*, *sâkvara*, &c observances This is the explanation of *Nârâyana*, with which *Râmaṅdra* and all the other commentaries agree It will scarcely be necessary to observe that the singular use of *kâma*, on which this traditional explanation rests, is neither in accordance with the meaning of the word nor supported by any parallel texts So, even before I had the opportunity of collating the *Sâmbavya* MS I had no doubt that the system of the *Vratas* has nothing at all to do with our Sûtra, and that its text should be made intelligible by a slight alteration touching only the quantity of the *a* in two syllables by writing *Kâmasya brahmaṅkâryasy asâv itî* (thou art the *Brahmaṅkarin* of *Kâma*, N N !), as we read in *Āsvalâyana* I, 20, 8 *kasya brahmaṅkâryasi, prânasya brahmaṅkâryasi*. Afterwards I found that the *Grantha* MS of *Sâmbavya* gives the very reading which I had conjectured

Passages like this are not very rare in the *Grihya* sûtras In the other Sûtras we are not in the same favourable position of possessing a MS which enables us, as the *Grantha* MS of *Sâmbavya* does to test their text.

We cannot conclude these introductory remarks without speaking of the later additions tacked on at the end of the original body of the *Sâṅkhâya*-*Grihya*-sûtras¹ There are unmistakable indications that the fifth and sixth books are later additions The fifth book is

¹ Comp the remarks in my German edition of *Sâṅkhayana* Ind. Studien XV 7

designated as a *pariśiṣṭa* in a *Kārikā* quoted by *Nārāyaṇa*

pariśiṣṭād avasathye pārvazātikrame karuḥ

Vaiśvānarāyāgnaye kṛāgnaye¹ tantumatē tathā

(According to the *Parīśiṣṭa* if one of the half-monthly sacrifices has been omitted a mess of rice should be offered on the sacred domestic fire to Agni *Vaiśvānara* and to Agni *Tantumāt*.)

The passages of the *Parīśiṣṭa* here referred to are the two first aphorisms of V, 4

Now if a half monthly sacrifice has not been performed one or the other of them, then a mess of rice (is to be offered)—

‘With (the words), “To Agni *Vaiśvānara* *svāhā*! To Agni *Tantumāt* *svāhā*! ’

There are, besides several passages in which *Nārāyaṇa* himself mentions the fifth book under the designation of *Parīśeṣādhyāya*² And even if we had not the authority of the *Kārikā* and of *Nārāyaṇa* the contents alone of the fifth book would raise our suspicion against its genuineness. The matter ordinarily treated of in the *Grīhya* texts is brought to an end in *Adhyāyas* I-IV, in the fifth book we find diverse supplementary additions on points discussed before rules which no doubt would have been given at their proper place, had the fifth book been composed at the same time, and by the same author, as the preceding books³ Besides we find different *prāyaskitta* oblations treated of, and a description of two ceremonies which are mentioned, as far as I know, in no other *Grīhya* sūtra but belong to the rites frequently described in such works as *Purāṇas* *Parīśiṣṭas* and later *Dharma* texts the consecration of ponds or wells (chap 2), and the consecration of gardens (chap 3)

There can thus be little doubt as to the secondary character of the fifth book And this alone suffices to

¹ *vāgnaye* the MS

² *Nārāyaṇa* on I 9, 3 10, 2

³ The *Paddhati* inserts the paraphrase of several of these rules into the explanation of the first *Adhyāya*.

furnish an important argument in favour of the same view with regard to the sixth book also. This view is further more supported by the opening invocation in that book addressed to Brahman and to a number of mythological beings and Vedic sages and teachers. It is evident that by such an invocation this book is characterised as a separate treatise presupposing of course the main body of the Sāṅkhâya sutras but not forming part of it in the same sense in which for instance, the second or the third Adhyâya does. The object of that treatise is the exposition of the ritual connected with the study of the Rahasya texts. The sixth book composed no doubt by a later adherent of the Sāṅkhâya school returns in fact, to, and enlarges on, matters that have already found their proper place in the original Gṛihya sūtra at II 12, and partly also at IV 7.

SÂNKHÂYANA-GRÎHYA-SÛTRA

ADHYAYA I, KHANDA 1

1 Now henceforth we shall declare the Pākayagñas

2 When (a pupil) is going to return (from his teacher), let him keep that fire (as his domestic fire) on which he has put the last piece of wood (as required by the regulations for a student),

3 Or (he should keep) his nuptial fire.

1 1 The ceremonies to be treated of are defined here as the Pākayagñas (i.e. oblations of cooked offerings) just as in the opening sentence of the Pāraskara Grîhya they are called grîhya sthâlpākās. This is indeed the most characteristic form of offerings belonging to the domain of the Grîhya ritual, though it would not be correct to state that the Grîhya sūtras treat exclusively of sacrificial ceremonies of this kind.

2 As to the duty of the Vedic student of putting every day a piece of wood on the sacred fire of his teacher, see below II, 6, 8 and compare the Grîhya samgraha parîśiṣṭa II 58. According to a Kārikā given by Nārāyaṇa, and the Karmaśāstra (I, 6, 13) the prescription of this Sūtra regarding the time for the kindling of the sacred fire refers exclusively to the case of vāgdāna (betrothal). Comp. also Dr. Bloomfield's note on the Grîhya-samgraha parîśiṣṭa I 76 (Zeitschrift der Deutschen Morgenländischen Gesellschaft, XXXV, 560). In the Kārikā it is stated that if the betrothed girl dies after the fire has been kindled, but before the marriage, the sacrificer is not to forsake his fire but to marry another girl. If he cannot find a bride, he should make the fire enter into himself according to the rules given by Sâṅkhâyaṇa-Grîhya V 1, and himself become uttarâśramin, i.e. enter one of the two final Âśramas.

4 Some declare (that the domestic fire should be kindled) at the time of the division of the inheritance

5 Or that after the death of the householder the eldest one himself (should kindle it)

6 (It should be kindled) on the day of the new moon of the month of Vaisâkha or on another (new moon day)

7 Some say (that the fire should be kindled) according to the (sacrificer's) wishes under the (corresponding) constellation

8 He should light his fire at one of the following places, viz in the house of a Vaisya who is rich in

5 Nârâyana If the fire has not been kindled at the time stated above, then after the householder i.e. the father even if he should not have performed the âdhâna, or the elder brother has died the eldest son (or the son who after his elder brother's death has become the eldest), after he has performed the Sapindâkaraṇa (for the dead father or brother see below IV 3 and the ninth chapter of the Parîkshâ [book V]), even if he has not divided the inheritance with his younger brothers (so that the time stated in the fourth Sûtra would not have arrived) should kindle the fire himself i.e. without an officiating priest (ritvig). Or the Sûtra should be divided into two, prete vâ grîhapatau (or after the death of the householder) and svayam gyâyân (the eminent one himself) i.e. of Brâhmanas, Kshatriyas and Vaisyas a gyâyân which means a most eminent person a Brâhmana performs the Pâkayagnas himself for the two other castes the Pâkayagnas have to be performed through an officiating priest this is the meaning of this svayam (himself) I have given this note of Nârâyana as a specimen of the entirely arbitrary and obviously misleading explanations which are unfortunately so frequently found in this author as indeed in most of the other Sûtra commentators As to the true meaning of this svayam I still adhere to the explanation which I proposed in my German edition of the text (p 118) that in case no division of the inheritance takes place the sacred fire should be kindled on behalf of all the joint proprietors but that only the eldest brother should act personally (svayam)

8 Or at (the fire of) a person rich in cattle in the house of a Vaisya, &c.? The commentators (see p 118 of the German

cattle, at a frying pan or (at the fire of) one who offers many sacrifices

9 Some say that (the fire should be fetched from one of the above mentioned places) in the evening and in the morning

10 The inauguration (of the fire) by an evening offering should be learnt from the Adhvaryus according to (my) teacher

11 In the morning he shall offer a full oblation with a verse sacred to Viṣṇu or silently

12 The time for setting it (i.e. the domestic fire) in a blaze and for sacrificing on it has been explained by (the rules given with regard to) the Agnihotra.

edition) differ as to whether in puruṣasuvikula one or two alternatives are contained and it is interesting to see that the Sūtra authors themselves differed in this respect, Paraskara (I 2 3), when declaring from what place the fire should be fetched speaks of the house of a Vaiśya rich in cattle. Ārvalāyana on the contrary, who in the Gr̥hyasūtra does not expressly treat of the kindling of the domestic fire in the corresponding passage of the Śrautasūtra (II 2 1) gives the rule that the dakṣiṇāgni is to be fetched 'from the house of a Vaiśya or from a rich person.

9-11 I now differ from the opinion which I pronounced in my German edition with regard to the relation in which these three Sūtras stand to each other. I think they ought to be understood thus. 9 Some teachers say that the fetching of the fire from its yoni as taught in Sūtra 8, ought to be done twice in the evening so that the fire after the necessary rites have been performed, goes out and then again in the morning. 10 But my (the author's) teacher (comp. as to āharyāḥ Kātyāyana's Śrautasūtra I 3 7 Professor Garbe's note on Vaitāna sūtra 1, 3) is of opinion that the fire should be fetched only once and that with this fire the ceremonies which are taught by the Adhvaryus are to be performed in the evening (see for instance Kāty IV 7 8 which passage is paraphrased here by Nārāyaṇa). 11 In the morning (according to the same teacher, not as I once understood this passage according to the eke referred to in Sūtra 9), a full oblation is to be offered &c.

12 Śrautasūtra II, 6 2 seq

13 And 'invested with the sacrificial cord &c, all these rules, as far as they are applicable should be applied (here also) in consequence of the unity of the ritual

14. With regard to this they quote also (the following Sloka)

15 'The kinds of Pākayagñas, the kinds of Haviryagñas, and again the kinds of Soma sacrifices

'Twenty-one by number, these are proclaimed to be the kinds of sacrifice

KHANDA 2

1 At the end of the sacrificial acts (follows) the distribution of food to Brāhmaṇas

2 Voice (pleasantness of) form, age, learning moral character, (right) conduct are the qualities (required in the Brāhmaṇas who are to be invited thereto)

13 Śrauta-sūtra I 1, 6 7 yagñopavītu devakarmāṇ karoti prāśnāvītī pitryaṇi, &c The unity of the ritual of course means the unity of the two great domains of the Śrauta and Grīhya ritual

15 With regard to the twenty-one kinds of sacrifice compare for instance Gautama VIII 18-20 Max Muller, Z D M G IX p lxxiii Weber Indische Studien X, 326 The seven kinds of Pākayagñas are the Aṣṭakî sacrifices (see below III 12 seq) the sacrifices offered at each Parvan (I 3) the Śraddha (or funeral) sacrifices (IV 1 seq) the sacrifice of the Śravana full moon (IV 15) of the Âgrahyaṇ (IV, 17 seq) of the Kaitrî (IV 19) and of the Âsvayugî (IV 16) The seven Havis sacrifices (belonging as is the case also with the third division of sacrifices to the Śrauta ritual) are the Agnyâdheya the Agnihotra the sacrifices of the full and new moon, the Agrayaṇa the three Katurmâsya sacrifices, the Nuudhâparasubîndha, and the Sautrâmaṇi The seven kinds of Soma sacrifices (of which the more ancient texts mention only three or four saṁsthâs see Weber Indische Studien, IX, 120) are the Agnishôma the Atyagnishôma, the Ukthya, the Shodanî the Atratra the Aptoryâma.

3 Learning however, outweighs every (other qualification)

4 A learned one should not be passed over

5 'The threefold (knowledge, viz that) which refers to the deities, that which refers to the Atman and that which refers to sacrifice,

'(Handed down) in the Mantras and in the Brâhmana this is called learning

6 'A performer of the sacred rights, a man who has studied (the Veda) who is old in learning and devoted to austerities

'He who gives food (even) once to such (a Brâhmana), hunger will not befall that man any more

7 'Whatsoever deity he may wish to satiate at any sacrifice,

Destining it to that (deity) in his mind, he shall give (the food) to a person like that

8 'An oblation deposited in a person like that will never miss its way to the deity,

'Treasure of men, vessel of gods (in which they receive what is given to them) he is called

KHANDA 3

1 Now (follow) the ceremonies of the days of the new and full moon

He fasts

2 In the morning, when the sun shines on the

3, 1 Most probably this rule should be divided into two Sûtras so that *atha darsapûrnamâsau* would stand as the heading of the chapter, comp below chap. 18, 1 *atha katurthîkarma*, chap 24, 1, *atha gâtakarma* &c

2 'If this is expressly stated, the oblation is to be made in night time for instance, at the *Vâstoshpatiya* ceremony it is stated 'The tenth oblation of the *Sthâlipâka*, to *Agni Svishṭakṛt* at night' (see below III, 4, 8) *Nârâyana*

top of the great trees, that is the most auspicious time for all kinds of sacrifices, unless there be a special rule

3 With a genial mind, clean on a pure, protected spot having cooked a full thin mess of rice he offers that cooked oblation to the deities of the festivals of the new and full moon, distributing it in the due way

4 In the oblations of cooked food the acts of taking (the intended oblation), of putting it down (near the fire), and of sprinkling it (with water) are performed with regard to the deities of the (respective) Mantras

3. On *vighāna* which I have translated thin, see the note in the German edition pp 119 seq

The deities of the festivals of the new and full moon (i e. of the rites which in the Śrauta ritual correspond to that taught here) are, at the full moon, Agni and Agnīshomau at the new moon, Agni Vishnu, and Indrāgni who are preceded in both cases by Agni and Soma as the deities of the two āgyabhāgas (see below ch 9 7) and followed by Agni Snyshakṛt For more detailed statements see Hillebrandt, *Das altindische Neu und Vollmondsopfer* (Jena, 1879) pp 102 seq

4 For instance the taking of the portion of food destined to Agni should be performed with the Mantra *Agnaye tvā gush tam grīhṇāmi* &c A number of ceremonies common to the Sthālpāka ritual and to the ordinary ritual of Āgya oblations, such as the strewing of Kura grass round the fire the ceremonies regarding the Pavitras (strainers), &c, have to be supplied here from the Āgya ritual given below (ch. 7 seq), this may be looked upon as an argument in favour of our conjecture which will be stated in the preface (vol. II of the *Gṛhya-sūtras*), that our text, as probably is the case also with the *Pāraskara-sūtra*, is based on an original the opening sentences of which are preserved to us in *Sāṅkhī* I, 5 1-5 = *Pāraskara* I 4, 1-5 so that the first chapters of *Sāṅkhāyana* and among them the exposition of the festivals of the full and new moon, would have been prefixed to the original commencement of the text.

5 And the rules about the portions to be cut off (from the sacrificial food, are valid)

6 But before the sacrifices of the new and full moon one should make offerings to the deities of the Anvārambhaṇīya ceremony

7 The time for the new moon sacrifice is not elapsed until the full moon nor that for the full moon sacrifice until the new moon

8 And some say that the morning oblation may be made at the time of the evening oblation, in the case of danger

9 But the time is fixed, as at the Agnihotra an expiation has been prescribed for him who has neglected the time

10 At the two daily oblations one should use as sacrificial food either rice or barley or grains

11 In case these are not at hand, other (sorts of sacrificial food are) not prohibited.

12 Some say that if he uses grains he should wash them

13 With the other (kinds of food) no such preparation takes place.

5 On the avadānadharmās comp Weber Indische Studien X 95 Hillebrandt Neu und Vollmondsopfer pp 122 seqq

6 The Anvarambhaṇīyā 1śhā is the sacrifice taught in the Śrauta texts which is to be performed before the sacrificer for the first time offers the Darśapūrṇamāsa sacrifice See Weber, Indische Studien X 330, Hillebrandt, loc cit, p 185 The deities of this ceremony are Agnīviśṇu, Sarasvatī, and Sarasvat

7 Comp the expiatory sacrifice prescribed in the Parīśhā book, V, 4

8 The text here passes over from the two monthly sacrifices to the two daily ones, which correspond to the Agnihotra of the Śrauta ritual.

14 In the evening (he makes the oblation) to Agni, in the morning to Sûrya,

15 And after both silently to Pragâpati

16 Some (say that) before the first oblation a piece of wood (is to be put on the fire)

17 The sprinkling with water as indicated (in the Srauta-sûtra)

KHANDA 4

1 When he has risen in the morning and has sipped water, let him daily repeat his recital

2 (This consists of, or is accompanied by, the following texts) the two verses, To-day, god Savitar (Rig veda V 82, 4-5), the hymn 'Go away, Manasapati (X, 164), the hymn 'Right and truth (X 190) the verses Look down, ye Âdityas, to the end of the hymn (VIII, 47, 11-18)

14 15 These are the same deities who are worshipped also at the Agnihotra

17 Srauta sûtra II, 6 9-11 Comp p 120 of the German edition.

4 1 The Paddhati of Râmakandra understands svâdhyâyam adhîyâta as a prescription to perform the daily Brahmayagña (comp for instance, Ârvalâyana Grîhya III 2, Âpastamba I 11, 22 seq) which consists in the recitation of portions of the Veda the hymns and verses stated in Sûtra 2 are according to the same authority to be repeated immediately after the recitation of the svâdhyâya (svâdhyâyânantaram) Narâyana on the contrary considers that the svâdhyâya prescribed in Sûtra 1 consists of those very hymns and verses which are indicated in the second Sûtra As to the Brahmayagna he says that the ka at the end of the second Sûtra may be referred to it (the word ka means that texts procuring a long life such as Rig veda I 89 should be murmured or an in junction of the Brahmayagña is intended) At all events it is very difficult to believe that the recitation of the texts stated in this chapter should be quite independent from the daily Brahmayagña. About the performance of the Brahmayagña in our days comp the note of Professor Buhler, Sacred Books of the East vol II, p 43

the verse, O Indra the best treasures (II, 21, 6)
 the verse The swan dwelling in purity (IV, 40 5),
 the verse Adoration to the great ones (I, 27, 13),
 the verse, 'What we fear Indra' (VIII, 50 13), the
 verse, And of the sleep (I, 120, 12), the verse, 'He
 who says to me, O king (II, 28, 10), the hymn,
 'Let glory be mine, Agni' (X, 128), and the five
 verses, 'Bliss may create for us' (V, 51, 11 seq)

KHANDA 5

1 There are four kinds of Pākayagñas, viz the HUTA, the AHUTA, the PRAHUTA, and the PRĀSITA

2 On the following five occasions, viz the wedding, the tonsure (of the child's head), the initiation (of the Brahmaçârin), the cutting of the beard and the parting of the hair, (on these occasions) in the outer hall—

3 To a place that has been smeared (with cow-dung), which is elevated, and which has been sprinkled (with water), he carries forward the fire,

4 Having kindled it by rubbing, according to some teachers, at his marriage

5 During the northern course of the sun, in the

5 1 This Sūtra and the following ones down to the fifth are identical with Paraskara I, 4, 1-5, it seems to me that we have here before us the opening Sūtras of a lost text from which this passage has been copied both by Sāṅkhāyana and Pāraskara Comp the preface of the second volume of the Gr̥hya sūtras.

With regard to the fourfold division of Pākayagñas stated here comp below chap 10, 7

2 Comp the Kārikā quoted by Nārāyaṇa, 'vivāhādīṣhu bāhyo gñir mandape ka tad ishyata iti.

3 On the Agni prayana comp the details given in the Gr̥hya samgraha-pariṣhṭa (Zeitschrift der Deutschen Morgenländischen Gesellschaft, vol. xxxv) I, 64-69

time of the increasing moon, on an auspicious day he shall seize the hand of a girl

6 Who should possess (the auspicious) characteristics (required),

7 Whose limbs should be proportionate

8 Whose hair should be smooth,

9 Who should also have at her neck two curls turned to the right.

10 (Of such a girl) he shall know that she will give birth to six men.

KHANDA 6

1 If he will acquire a wife, let him recite over the wooers (whom he sends to the girl's father) when they go away, the verse, 'Thornless (Rig-veda X, 85, 23)

2 When they arrive, they take flowers, fruits barley, and a pot of water

3 They say thrice. 'Here I am, sir!'

4 When these words have been uttered, they ask the girl in marriage, reciting the clan names the dwellers turning their faces to the east, the visitors to the west

5 When the matter pleases both sides, let them touch a full vessel into which have been put flowers

9 On avartau comp the note in the German edition, p 121

6 1 The wooers 1 e his own father &c. Nârâyana

3 'When the father of the suitor and the others together with their Âkârya, have arrived at the house of him who is to give away the girl they station themselves in the hall, and the father of the suitor says thrice Here am I N N (amukasarman), Sir! —in these words he announces himself three times For at the house of the person who gives the girl away there arrive also in order to see the festivities many other people In order to distinguish himself from these he pronounces his name Nârâyana

fried grain, fruits barley, and gold, and let them recite (the formula), 'Undisturbed art thou, the undisturbable vigour of the gods not cursed protecting against a curse, unexposed to a curse Might I straightway attain to truth Put me into prosperity

6 With the verse 'Offspring may produce us (Rig veda X, 85, 45) the Ālārya of the girls (family) standing up, places (the vessel) on her head (saying), Offspring I put into thee cattle I put into thee, splendour and holy lustre I put into thee'

KHANDA 7

1 When assent has been declared (by the girl's father the bridegroom) sacrifices

2 He besmears a quadrangular space with cow dung

3 (Let him consider in the ceremonies to be performed) of the two eastern intermediate directions, the southern one as that to which (the rites) should be directed, if the rites belong to the Manes,

6 The position of the words as well as the sense favours combining the genitive kanyâyâḥ with âkâryaḥ, not with mûrdhani though Râmakandra says that the varapakshâkârya is to be understood

7 1 seq Here follows a description of the sacrifice which is to be performed when the girl's father has declared his assent (pratisrute) to give her away in marriage this is the general model for all Grihya sacrifices — 'Varo guhoti, Nârâyana

3 He here states an exception to the rule The ceremonies sacred to the Manes are directed towards the south' (Srauta sutra I, 1 14) He should consider the south eastern direction sacred to Agni as that to which the ceremonies are to be directed (prâkṣm pûrvâḥ kalpayet) which are sacred to the Manes, such as

4 The northern one if the rites belong to the gods

5 Or rather the east (itself) according to some (teachers)

6 He draws in the middle (of the sacrificial ground) a line from south to north,

7 Upwards from this turned upwards, to the south one line in the middle one, to the north one

8 These he sprinkles (with water)

9 Carries forward the fire with the verse, 'I carry forward Agni with genial mind may he be the assembler of goods Do no harm to us, to the old nor to the young, be a saviour to us, to men and animals,

10 Or (he carries it forward) silently

11 Then he wipes with his wet hand three times around the fire turning his right side to it This they call SAMŪHANA (sweeping together)

prescribed in the Sūtra, Let him make oblations every month to the Fathers (IV, 1 1) He states an exception to the rule

The ceremonies sacred to the gods are directed towards the east (Sraut I, 1, 13) The northern of the two eastern intermediate directions sacred to Īṣana, should be considered as that to which the ceremonies sacred to the gods, such as oblations &c are to be directed —Comp Âśvalāyana Sraut I 12 4

6-7 See the quotations from Rāmāṇdia's and Nārāyaṇa's commentaries p 123 of the German edition An illustration of the form of the *sthandila* with the lines drawn thereon is given by Dr Bloomfield in his note on the *Grihya samgraha parīṣhṭa* I 52 seq instead of the three lines however which are here prescribed in Sūtra 7 there are four indicated in accordance with the doctrine of that *Parīṣhṭa* and of Gobhila himself which are stated to be sacred to *Prithivī* *Pragāpati*, *Indra*, and *Soma*, while the line turned from south to north is sacred to *Agni*

9 On the *Agnipranayana* (carrying forward of the fire) see the *Grihya samgraha parīṣhṭa* I 64-69

12 Once, turning his left side to it, in the rites belonging to the Manes

KHANDA 8

1 Now (follows) the strewing (of grass) around (the fire)

2 He strews eastward pointed Kusa grass around it, in three layers or in five layers

3 Beginning on the east side, then to the west then to the west

4 He covers the roots (of the grass-blades) with the points

5 And all kinds of rites are to be performed beginning south, ending north

6 He places the Brahman south with the words, BHŪR BHUVAH SVAH,

7 Adorns him with flowers,

8 Carries forward on the north side the Prāṇtā waters with the words 'Who carries ye forward?' —

9 Takes up with the left hand the Kusa blades and arranges them (on the ground) with the right hand

8 1 Comp the passages quoted in Professor Eggehnig's note on Satapatha Br I 1 1 22

6 Ordinarily there was no real Brahman present and his place was filled by a bundle of Kusa grass that represented him. Narayana states that this bundle should consist of fifty blades of Kusa grass. Comp also the Grīhya saṃgraha-pariśiṣṭa I 89-90

8 Comp the passages quoted by Dr Bloomfield Zeitschrift der Deutschen Morgenländischen Gesellschaft vol xxxv p 565 note 2

9 This Sūtra shows that the paristarana though already treated of in Sūtras 1-4 is not to be performed till after the carrying forward of the Prāṇtā water. Comp. Narayana's note on Sūtra 1 (p 123 of the German edition). That this is indeed the order of the different acts is confirmed by Pāraskara I 1, 2

10 Bending his right knee,

11 The left when worshipping the Manes

12 The strewing around (of the grass) is not necessary in the Āgya offerings,

13 Nor in the standing offerings, according to Māndūkya.

14. He now measures off with the span (of his hand) two Kusa blades, which are not unequal, with unbroken points bearing no young shoots in them and severs them (from their roots) with a Kusa blade, saying, 'Purifiers are ye

15 There are two or three (of these Kusa strainers)

16 He holds them with their points to the east and sprinkles them (with water, saying), 'Belonging to Vishnu'

17 With the two Kusa blades he sprinkles (water) around the fire three times, keeping his right side turned towards it,

18 Takes up the Āgya pot with the words 'Milk of the cows art thou,

19 Puts it on the fire with the words, For sap thee,

20 Takes it from the fire towards the north with the words 'For juice thee

21 And holding the two (Kusa) strainers with their points to the north seizing them on both sides

13 In the standing offerings such as the Vaisvadeva sacrifice in the morning and in the evening Nârâyana

14-16 Vâgasaneyi Samhitâ I, 12 a

18 Vâg Samh. IV 3 a

19 Vâg Samh I 22 d

20 Vâg Samh. I, 30 c

21 Vâg Samh I, 12 b—The division of Sûtras 21 and 22 should be after 111, not as the Indian tradition has it, after rasmiḥbhîḥ

with his two thumbs and fourth fingers, he bends them down the points upwards and dips them into the Agya with the words,

‘By the impulse of Savitar I purify thee with this uninjured purifier with the rays of the good sun

22 (This) preparation of the Agya (takes place) each time

23 Let him not offer (Āgya) which has not been (thus) prepared

24 Also the waters in the Sruva spoon (he purifies) with the words, (By the impulse) of Savitar (I purify) you

25 This (is called) the PRANĪTA and the PROKSHANĪ water

KHANDA 9

1 The Sruva spoon (serves as) a vessel

2 According to the purpose the properties (of the different things to be used at each oblation) should be chosen

3 Taking up Kusa blades with the left, and the

24 25 Ramañdra He pours water into the Sruva and purifies this also as he had done with the Agya (Sūtra 21) He then pours a little portion of that water on to the Pranīta water (see above Sūtra 8) and with the rest, which is called the Prokshani water, he sprinkles the sacrificial food, the fuel and the Barhis

9 1 When no special rule is stated the Sruva is to be understood as the vessel (for the offering) Thereby the rule The Guhu is the vessel (Srauta sutra III, 19 5) is abolished (for the Grhyas) Narāyaṇ

3 The manner of holding the Sruva in which the Āgya is described by Kātyāyana, Sraut. I, 10, 6 seq., Stenzler's note on Pāraskara I 1 4

Sruva at its bottom with the right hand, with the words 'The hand of Vishnu art thou'—

4 He offers with the Sruva the Āgya oblations

5 Beginning from the north west side of the fire he offers (the Agya) unintermittingly on the south side (of the fire) with (the verse) 'Thou Agni art full of foresight (Rig veda I, 31 10)

6 Beginning from the south-west side of the fire he unintermittingly offers on the north side with (the verse) 'To whom these snowy mountains (Rig-veda X, 121, 4)

7 To Agni belongs the northern Agya portion, to Soma the southern

8 In the middle (are made) the other oblations

9 (With the words) 'Agni is the begetter, may he give to me N N as my wife svâhâ'

Soma is rich in wives, may he make me rich in wives by N N, svâhâ'

Pushan is rich in kindred, may he make me rich in kindred by the father, the mother, the brothers of N N svaha'

10 At the Āgya oblations the offering of the two Āgya portions and of the Svishṭakṛt oblation is not standing,

4 As to the characteristics of Agya (sacrificial butter) which is the substance offered at most of the Gr̥hya sacrifices comp the statements of the Gr̥hya saṁgraha parvishṭa I, 105 seq

5 Avikkhinnam (unintermittingly) is explained in Nar's commentary by ekadharayâ

8 seq Here are indicated the chief oblations of this sacrifice (anyâ âhutayâḥ pradhânabhûtaḥ, Nar) or the âvâpa (the insertion, Sutra 12) which comes between the standing introductory and concluding oblations

10 On Svishṭakṛt, comp Weber, Indische Studien, IX 217

11 Nor in the standing oblations, according to *Mandukeya*.

12 The place for the insertion is the interval between the *Mahāvyaḥṛtis* the general expiation and the oblation to *Pragapati*

11 See chap 8 13

12 This *Sūtra* prescribes where the *āvāpa* i.e. the special characteristic offerings of each sacrifice, is to be inserted between the regular offerings that belong to the standing model. The same subject is treated of in the *Srauta sūtra* in the two rules I 16, 3 and 4 'Whatsoever is offered between the two *Āgya* portions and the *Svishakṛt* that is called *avāpa* this is the chief part (*pradhāna*) (of the sacrifice) the other (oblations) are subordinate thereto (*tadāṅām*) The position of the *āvāpa* among the other oblations is indicated by *Pāraskara* in the following rule (I, 5 6)

Between the general expiation and the oblation to *Pragapati* this is the place for the *āvāpa*. (The word *vivāhe* at the end of this *Sūtra* seems to me to belong not to this rule but to *Sūtra* 7) Our *Sūtra* is identical with that of *Pāraskara* word for word, only instead of *sarvaprāyaskṛitta* as *Paraskara* has we read here, *mahāvyaḥṛtisarvaprāyaskṛitta*. This means I believe that the *āvāpa*, preceded and followed by the *Mahāvyaḥṛti* oblations (comp below I 12 13) should be placed between the *Sarvaprāyaskṛitta* and the *Pragāpatya* oblation. The oblations made with the *Mahāvyaḥṛtayas* are four in number the corresponding formulas are *bhūh svāhā*, *bhuvaḥ svāhā* *svāh svāhā* *bhūr bhuvaḥ svaḥ svāha* (comp below chap 12 12) The *Sarvaprāyaskṛitta* (general expiation) consists of two oblations one with the three *Mahāvyaḥṛtayas* the other with the verse *ayāś kagne* quoted in the *Srauta sūtra* III, 19 3 and in *Ārvalāyana's Srauta sūtra* I 11 13 (On the *Sarvaprāyaskṛitta* in the *Srauta* ritual compare *Hillebrandt Neu und Vollmonds opfer* p 166) The *Pragāpatya* oblation is performed with the formula *Pragāpataye svāhā* The discussions of *Nārāyana* on this *Sūtra* (see p 125 of the German edition) evidently fail to bring out the true meaning of the text, according to this commentator the oblations follow each other in this order the two *Āgyabhāgas* the principal oblations (*pradhānāhutayaḥ*) the *Svishakṛt* the four *Mahāvyaḥṛti* oblations, the two *Sarvaprāyaskṛitta* oblations the *Pragāpatya* oblation. Finally we may mention the corrupt form in which the corresponding passage of the *Sāmbavya sūtra* is pre-

13 If the oblation consists in *Āgya* let him seize the *Kusa* blades in his left hand with his right hand at their points and with the left at their roots and let him wet their points (with *Āgya*) in the *Sruva*, the middle and the roots in the *Āgya* pot

14 In the oblations of cooked food, however, the points in the *Sruṣṭ*, the middle in the *Sruva*, the roots in the *Āgya* pot

15 When he then has thrown them (into the fire) with the words, 'Agni's garment art thou

16 And has put on (the fire) three pieces of wood,

17 (Water) is sprinkled round (the fire) as stated above

18 Oblations for which only the deities are indicated, but no texts prescribed are to be made merely with the word *SVAHĀ* To such and such a deity *svāhā!* To such and such a deity *svāhā!*

19 The ritual (here) declared of the sacrifice (to

served in the MS There the two *Sūtras* 10 and 11 are placed before the Mantra in *Sūtra* 9 This Mantra then is given down to *svāhetī* then follows *āgyena* which seems to me to form part of the same *Sūtra*, and to refer to the oblations to which the Mantra belongs Then the MS goes on *mahāvyaḥṛitishu sarvaprāyaskittāram* (sic) *etad āvapasthānam āgyahaviṣi vyāḥṛitishu sarvaprāyaskittāram* (the syllables *prāyaskittāram* seem to be expunged) *svishṭakṛito sthālīpāke* In the commentary I find the following *Slokas* which I give exactly as they are read in the MS *tisrinām vyāḥṛitīnām ka prāyaskittāhutir api yad antaram tad apapasthānam sarpiḥpradhānake sthālīpāke vyāḥṛitīnām yat tat svishṭakṛitottaram āhuti nām pradhānānām nānādaivataḥḥandasām yas tu kalas tad āvapasthānam itākyate budhaiḥ tatas tat tam ma āra bhya prāyaskittahutiḥ kramāt*

17 See above, chap 8, 17

19 This *Sūtra*, though reckoned in the Indian tradition to

be performed) when (the father's) assent (to give away his daughter) has been declared—

KHANDA 10

- 1 Forms the standard for all sacrifices that procure happiness,
- 2 And for all Āgnya offerings
- 3 For the sacrifice of animals which are tied to a branch
- 4 And for the offerings of boiled (rice) grains and of cooked food
- 5 These are performed all the offerings of cooked food without PRAYAGA and ANUYAGA oblations without (the invocation of) the ILĀ without NIGADA recitation and without SAMIDHENĪ verses
- 6 There are also the following Slokas

chap 9 seems to me clearly to belong to the next chapter and to contain the subject, to which the predicate is given in 10 1 For *pratisrute*, see chap 7 1

10 1 'As in the Śrauta ritual the sacrifice of the full and new moon forms the standard for the *ishās* the *parubandha*, &c thus the *pratisrut kalpa* is the standard for the *vikṛtis* of the Śmārta ritual such as the *gātakarman* (chap 24) &c *Nārāyaṇa*

3 It is the standard of the sacrifices prescribed in the rules
The animal (offered) to the teacher is sacred to Agni to an officiating priest to *Br̥haspati* &c *Nārāyaṇa*. This refers to the sacrifice of animals which forms part of the *Arghya* ceremony see II 15 4 seq

4 *Karūṇam pākayagñānām ka. Nārāyaṇa.*

5 On the five *Prayagas* and the three *Anuyagas* (introductory oblations and oblations following on the principal offerings) prescribed in the Śrauta ritual, comp Hillebrandt's *Neu- und Vollmondsopfer*, pp 94 seq 134 seq On the *ILā*, see *ibid* 122 seq, on *nigada* Weber's *Ind Studien* IX, 217 &c, on the *Sāmidhenī* verses Hillebrandt *loc cit* pp 74 seq On this Sūtra compare also the passage in *Katyāyana's Śrauta sūtra* VI, 10 22 seq

7 ' (An oblation is called) HUTA, (if made) by the performing of the Agnihotra AHLTA (i e unsacrificed if) by the Bali offering PRAHUTA (i e sacrificed up if) by a sacrifice to the Manes PRASITA (i e tasted if) deposited as an offering in a Brâhmana

8 Without raising his knees with spread knees let him always offer his oblation for the gods never accept an offering (that has been made holding the hand) not between (the knees)

9 ' But when he has repeated a text sacred to Rudra, to the Rakshas, to the Manes to the Asuras, or that contains an imprecation let him touch water, and so also when he has touched his own body

KHANDA 11

1 Now when the bride is to be carried away (to the bridegroom's house) that night or on the next or on the third night,

2 On that night, when (the darkness of) night is gone, they wash the girl up to her head with (water that has been made fragrant by) all sorts of herbs and the choicest fruits together with scents,

7 Comp chap 5 1

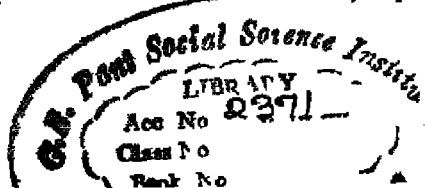
8 Comp the Grihya samgraha parîśiṣṭa I, 46 and the note Zeitschrift der Deutschen Morgenl Gesellschaft XXXV 556 Nârâyana dakṣiṇam bâhum gânvor antare kṛtvety arthaḥ sarvadâ sarvasminn api karmaṇi havir homadra vyan gūhuyat

9 This verse is found also in the Karmaṇīya III 8 4

11 1 The ceremony described in this chapter is called Indrâṇi karman The goddess Indrâṇi is mentioned in Sutra 4 among the deities to whom Agya oblations are made

2 Nisâkale nisâ madhyastham praharadvayam, tasmîn kale atite Narayana.

On the anvârambha, comp Weber's Indische Studien IX, 224



3 They put on her a newly-dyed garment or (a new one) which has not yet been washed,

4 Then (the Ālārya of the bride's family) makes the girl sit down behind the fire, and while she takes hold of him he sacrifices with the Mahavyāhṛtis and then he makes Āgya oblations to Agni to Soma to Pragapatī to Mitra to Varuṇa, to Indra, to Indrāṇī to the Gandharva, to Bhaga, to Pūshan, to Tvashṭar to Br̥haspati, to the king Pratyāñka.

5 After they have regaled four or eight women, who are not widows, with lumps of vegetables Surā and food, these should perform a dance four times

6 The same deities (they worship also) on behalf of the man,

7 And Vaisravana and Īśāna.

8 Then follows the distribution of food to Brāhmanas

KHANDA 12

1 The bridegroom, who has bathed and for whom auspicious ceremonies have been performed is escorted by happy young women, who are not widows, to the girl's house

2 To these he shall not behave unobsequiously, except where forbidden food or a transgression is concerned

3 Having obtained their permission, he then gives her the garment with (the verse), 'The Raibhī was' (Rig-veda X, 85 6)

4 The 'king Pratyāñka' has given origin to a very curious misunderstanding in the *Sāmbavya Gr̥hya* and its commentary see p. 127 of the German edition

4 With (the verse) 'Mind was the cushion (ibid 7) he takes up the salve box

5 The verse for the anointing is May the Visve devâs anoint (or, unite), (ibid 47)

6 'As this (has protected) Sañi the beloved one and Aditi the mother of noble sons and Apâlâ who was free from widowhood may it thus here protect thee N N '—with these words (the bridegroom) gives her into her right hand the quill of a porcupine (and) a string of three twisted threads,

7 With the verse 'Shape by shape (Rig-veda VI 47 18) a mirror into the left

8 Her relations tie (to her body) a red and black woollen or linen cord with three (amulet) gems with the verse 'Dark blue and red (Rig-veda X 85, 28)

9 With the verse, 'Full of honey the herbs (Rig-veda IV 57, 3) (the bridegroom) ties (to her body) Madhûka flowers

12, 5 On the ceremony of salving together (*samangana*), comp Pâraskara I, 4 14 Gobhila II 2 &c Professor Stenzler is certainly wrong in translating Pâraskara's *samangayati* by *heisst sie beide zusammentreten* (according to *Gayarâma*'s explanation, *sammukhikaroti*) It is clear from Sâṅkhâyaṇa that a real anointing of bridegroom and bride took place This was performed according to Gobhila, by the *audaka* (this seems to be the same person that is mentioned in Pâraskara I 8 3) of whom it is said, *pânigrâham* (i e the bridegroom) *mûrdhadese vasiññati tathetarâm* Nârâyaṇa, on the contrary, in his note on our passage, says that it is the bridegroom who anoints the eyes of the girl with the verse quoted But the word *sam aṅgana*, and the obvious meaning of the whole rite, make it rather probable that both were anointed and that this was done by a third person

6 Comp below chap 22 8 where the use of a porcupine's quill is prescribed at the *sîmantonnayana* ceremony and see chap 22 10

10 At the wedding one cow when the Argha ceremony has been performed in the house one cow these are the two Madhuparka cows

11 (The bridegroom) makes the girl sit down behind the fire and while she takes hold of him he makes three oblations with the Mahāvyaḥritis

10 As to the meaning of arhayitvâ I differ from the opinion of Nārāyaṇa (see his note on p 127 of the German edition) who takes gām as the object of this verb (gām arhayitvâ pūgayitvâ matâ rudrânâm ity rikam gapitva [comp Pâraskara I 3 27]) The real meaning of arhayati is to perform the Argha ceremony for a guest Evidently in this Sūtra two different occasions are stated on which the Argha reception eventually with the killing of a cow should be performed, firstly the bridegroom should be so received in the house of the bride's father, secondly when the newly married people have arrived at their own house an Argha reception should there be offered to them perhaps as the commentaries state, by the Âkârya

11 According to Nārāyaṇa it is the Âkârya who performs the rite prescribed in this Sutra, Rāmakaṇḍa, on the contrary refers it to the bridegroom which seems to me right Comp Gobhila II, 1

In Sāṅkhayana's description of the wedding ceremonies the point at which the bride passes over from the paternal power into that of her new husband is not expressly indicated Paraskara (I, 4 15) clearly indicates it (pitṛâ prattam adaya) and in the Parivishṭa of the Āśvalayana Gr̥hya this act of handing over the girl is treated of in detail (I 22). On this depends the description in the Prayogaśatna fol 69, comp also Colebrooke's Miscell Essays, I, 210 The Paddhati of Rāmakaṇḍa does not fail to mention the kanyâpradâna, but I do not think that the succession of the different rites is stated there correctly According to the Paddhati the bridegroom goes to the house of the girl's father and there after the madhuparka has been offered the bride is given over to him he then (labdhavadhûkaḥ) goes (chap 12 1) accompanied by young women to the kautukâgâra where the ceremonies described in chap 12 3 seq take place Pâraskara, on the contrary describes the handing over of the garments the anointing &c as preceding the giving over of the girl and indeed it is scarcely possible to see in the acts of dressing adorning the girl, &c, in which both the bridegroom and her relations

12 A fourth (oblation) with (the three Mahāvyaḥṛtis) together is to be understood from this rule

13 In this way where no express rule is stated, in all sacrifices that procure happiness, one is to sacrifice before and afterwards with these same (Mahāvyaḥṛtis)

KHANDA 13

1 'Be queen with thy father-in-law with this verse (Rig-veda X, 85 46) her father or brother sacrifices with a sword's point on her head, or with the Sruva, standing while she is sitting with his face turned to the west, while her face is turned to the east

2 I seize thy hand for the sake of happiness (Rig-veda X 85 46) with these words (the bridegroom) seizes with his right hand her right hand with the thumb, both hands being turned with the palms upwards he standing while she is sitting with his face turned to the west while her face is turned to the east.

3 And when he has murmured the following five verses

4 (He continues thus) This am I, that art thou,

take part anything but preparatory performances that precede the decisive moment. The sacrifice on the contrary which the bridegroom performs according to chap 2 11 in common with his bride seems to presuppose that he has already received her from her father and the ceremonies described in chap 13 the paṇigrahaṇa the pronouncing of the Mantra, chap 13 4 which reminds one of the Roman formula ubi tu Gaius the seven steps—all that should be understood not as intended to establish the power of the husband over his wife but as presupposing that power and showing an exercise of it

13, 4 Narāyaṇa states that here four Brāhmaṇas should repeat

that art thou this am I, the heaven I the earth thou,
the *Rik* art thou, the *Sâman* I So be thou devoted
to me

'Well' Let us here marry Let us beget off-
spring Let us acquire many sons who may reach
old age

5 (The *Ākârya*) fills, with the words *bhûr*
bhuvaḥ svaḥ a new water-pot

6 Throws into it (branches) with milky sap and
leaves, of a tree the name of which is masculine,
together with *Kusa* grass,

7 And gold, according to some (teachers),

8 And hands it over to a student who observes
silence.

9 They should walk round this *Stheyâ* water
(placed) to the north-east, so that they turn their
right sides towards it

the *Sûrya* hymn (*Rig veda* X, 85) to the bride That according
to *Sâṅkhâyana* that hymn is recited at the wedding is clear from
chap 14 12

6 *Sakshîrânt sapalâsânt sakusân* *Nârâyana* s commen-
tary divides *sa kusân* and refers *sa* to the *âkârya*. But this
sa would be superfluous and the substantive to which *sakshîrân*
and *sapalâsân* are to be referred is, as both the nature of the
case and the corresponding passages show *sâkhân* and not
kusân. Comp the *Srauta sūtra* IV 17 5 *palâsasakhâm sapa-*
lâsâm nikhâya and a passage concerning the very rite here
described *Ārvalayana parīṣhā* I 24 *audumbaryârddhayâ*
(read *ârdrayâ*?) *sâkhayâ sapalâsrayâ sahiranyapavitrayâ*
sadûrvâpavitrayâ The MS of the *Sâmbavya sūtra* has *sa*
kshîrân palâsân sakusân

9 'The *Stheyâ* water has to be so placed that when the bride
and the bridegroom walk (their seven steps see chap 14 5 seq)
their right sides are turned towards it. *Nârâyana* Comp re-
garding the *Stheyâ* water and its bearer the *Gr̥hya saṃgraha-*
parīṣhā II 26 30 35

10 And after (the Āçārya) has placed a stone towards the northern direction,

11 (The bridegroom) makes her rise with the words 'Come thou joyful one,'

12 And makes her tread with the tip of her right foot on the stone, with the words 'Come tread on the stone, like a stone be firm Tread the foes down overcome the enemies'

13 He then leads her round the fire so that their right sides are turned to it,

14 And gives her a second garment with the same text (chap 12 § 3)

15 Her father or brother pours out of a basket fried grain mixed with Samī leaves into her joined hands

16 The spreading under the sprinkling over and the second sprinkling over (are done) with Āgya

17 She sacrifices those (fried grains)

KHANDA 14

1 This woman, strewing grains, prays thus, "May I bring bliss to my relations may my husband live long Svahâ! —while the husband murmurs (this) text she sacrifices standing

2 (All the ceremonies) beginning from the tread

17 I believe that the words forming this Sūtra, tãṅ guhoti are taken from the same lost old Gr̥hya text which Sāṅkhāyana has followed word for word also in I, 5 1-5 and elsewhere This is made probable by the comparison of Pāraskara I 6 2 The author of our text while literally adopting the words of his original has not quite succeeded in welding them together with his own statements thus the sacrifice of grains is treated of in this Sūtra and in the first Sūtra of the next chapter as if there were two different acts while indeed it is one and the same

14 2 The treading on the stone is prescribed in chap 13, 12

ing upon the stone (are repeated) in the same way for a second time,

3 And in the same way a third time

4 Silently, if they like a fourth time

5 (The Ātārya ?) makes (them) step forward in a north eastern direction seven steps (with the words),

6 'For sap with one step for juice with two steps for the prospering of wealth with three steps, for comfort with four steps, for cattle with five steps for the seasons with six steps Friend be with seven steps

7 (The Ātārya ?) 'appeases those (foot steps) with water

8 With the three Apohish//īyā verses (Rig veda X 9 1-3) he wipes (them) with the Stheyā water,

9 And sprinkles it on their heads

10 (The bridegroom then) says, 'I give you a cow

11 Let him give something to the Brāhmanas each time at the Sthālīpākās and other rites,

12 To him who knows the Sūrya hymn the bride s shift.

5 7 According to Narāyaṇa it is the teacher who makes them walk the seven steps the Paddhati says that the bridegroom or the Ātārya causes her to do so. Comp Pāraskara I, 8 1 Āśvalāyana I 7 19 &c

8 Comp chap 13 9

9 Probably we should read mûrdhani (acc. dual) not mûrdhani Āśvalāyana has sīrasī Of course the heads of both the bridegroom and the bride were sprinkled with water comp Āśvalāyana I, 7 20 &c

12 The Surya hymn is Rig veda X 85 Comp the note above on chap 13, 4

13 A cow is the optional gift to be given by a Brâhmana

14 A village by a Raganya

15 A horse by a Vaisya

16 A hundred (cows) with a chariot (he gives to a father) who has only daughters

17 To those versed in the sacrificial rites he gives a horse

KHANDA 15

1 The three verses I loosen thee (Rig veda X 85 24) when she departs from the house

2 The living one they bewail (Rig-veda X 40, 10) if she begins to cry

3 The wife then smears the axle of the chariot with clarified butter with this (verse) They feasted they got drunk (Rig-veda I 82, 2),

13-15 These Sûtras treating of the fee for the sacrifice are identical with Paraskara I 8 15-18 Apparently they are taken from the same lost original from which several identical passages in the Sûtras of Paraskara and Sâṅkhâyaṇa seem to be derived (see the notes on chap 5 1, 13 7) They stand rather out of place here for they return to the same subject which had already been treated of in Sutra 10 though in that Sutra as very frequently is the case in our text and in similar ones only the case of the bridegroom being a Brâhmana has been taken notice of

16 Comp the passages quoted by Professor Stenzler on Pâraskara I, 8 18. Nârâyana has the following note To a duhitṛmat i e to the father of a girl who has no brother he shall give a hundred cows and besides a chariot in order to destroy the guilt brought about by marrying a girl who has no brother Possibly we should here emancipate ourselves from the authority of the commentators and explain duhitṛmat he who gives his daughter in marriage the bride's father Comp Apastamba II 11, 18, II 13 12, Weber Indische Studien V 343 note 2

15 3 Probably the use of this verse on this occasion rests on the assonance of its opening word akshan and aksha (rathâksha)

4 And with the two (verses) Pure are thy wheels, 'Thy two wheels (Rig veda X 85 12 16) of the two wheels the first with the first (verse) and the second with the second (verse)

5 And the two bulls

6 After (the wife?) has put, with this (verse) 'In the box of the wheel (Rig veda VIII 80, 7) a branch of a fruit bearing tree into each of the holes destined for the pins,

7 Or, if (such branches) are (already) fixed, has recited (that verse) over them

8 They then harness the two bulls with the two (verses), 'Harnessed be thy right one' (Rig veda I, 82, 5-6) (the bridegroom) reciting the half-verse, 'White the two bulls (Rig veda X 85, 10), over them when they have been harnessed

9 Now should any part of the chariot break or burst let him take the girl to the house of one who keeps the sacred fires,

10 And repair (the damage) with the verse 'Cover thyself with the Khadīras (Rig veda III 53, 19)

11 A knot with the verse, 'Him like a horse (Rig veda X 143, 2)

12 He then murmurs the five verses, 'May prosperity give us (Rig veda V 51 11-15)

13 Adorned with Kimsuka flowers (Rig veda X, 85 20) when she mounts the chariot,

14 'May no waylayers meet us (ibid 32), at a cross way ,

15 Which the woman s' (ibid 31) near a cemetery,

16 The half verse, 'O tree with thy hundred

6 See Nārāyaṇa's note on samyagarta p 129 of the German edition

branches' (Rig-veda III, 8, 11), he mutters near a big tree,

17 'The good protectress (Rig-veda X 63, 10), when she ascends a ship,

18 'Carrying stones' (Rig-veda X, 53 8) when she crosses a river

19 Optionally (he) also (murmurs the same verse if that is done) with the harnessed chariot

20 Up may your wave (Rig-veda III 33 13), at deep places (in the river),

21 And (at such places) let her not look out.

22 The seven verses, Here may delight (Rig-veda X 85 27 seq) when she has reached the house, omitting the verses already employed.

KHANDA 16

1 'A bull's hide —this has been declared

2 On that hide the husband makes her sit down and sacrifices, while she takes hold of him, four oblations (with the following formulas)

3 'With god Agni with the earth world of the worlds, and the Rig-veda of the Vedas therewith I appease thee, N N svâhâ!

With god Vâyû, with the air-world of the worlds,

16 1 In chap 15 22 it is said that the bride arrives at the house, in 16 12 that she enters the house. Probably we are to understand, therefore, that the sacrifice prescribed in this chapter, Sûtras 2 seq is performed before the house, like the Vâstosh patiya karman (below, III 4). The words, has been declared, refer to the Srâuta-sûtra (IV 16 2), Having spread a red bull's skin, with the neck to the north or to the east, with the hair out side, behind the fire they sit down, &c.

2 On anvârambha comp. the quotation in the note on chap 11 2

with the Yagur veda of the Vedas therewith I appease thee N N svâhâ !

‘With god Sûrya, with the heaven world of the worlds with the Sâma veda of the Vedas therewith I appease thee N N svâhâ !

‘With god Kandra, with the world of the quarters (of the horizon) of the worlds with the Brahma-veda of the Vedas therewith I appease thee, N N svaha !

4 Or, ‘Bhû/’ What harm dwells in thee, bringing death to thy husband death to thy husband’s brother that I make death bringing to thy paramour, N N , svâhâ !’—thus the first (of the before-mentioned formulas) may be joined with the first Mahavyâhrti, the second with the second the third with the third, the fourth with (the three Mahâvyâhrtis) together

5 With (the verse), ‘With no evil eye (Rig veda X 85 44), let him besmear (her) eyes with Âgya salve

6 (The bridegroom) having touched the ends of her hair with the three (verses) ‘How may us the resplendent one (Rig-veda IV, 31, 1-3),

7 And having quickly recited the four verses ‘And those divine medicines’ (Rig veda VIII 18 8) at the end (of that text) with the word svâhâ (pours out) the remainder on (her) head

8 Here some place a boy of good birth on both sides in her lap with this (verse) ‘Into thy womb (see below chap 19, 6)

8 It should be noted that the verse â te yonim is quoted here only with the Pratika while its full text is given below, chap 19 6 Can the Sûtras describing this ceremony with the kumara ubha yata/ sugata be a later addition ?

- 9 Or also silently
 10 Into this (boy's) joined hands (the bridegroom) gives fruits and causes (the Brahmanas) to wish an auspicious day
 11 Thus she becomes the mother of male children
 12 With the rest of the hymn Stay ye here both (Rig-veda X 85, 42 seq) they make them enter the house

KHANDA 17

- 1 With the verse, 'I praised Dadhikrâvan (Rig-veda IV, 59, 6), let them drink together curds
 2 Let them sit silent, when the sun has set, until the polar star appears
 3 He shows her the polar star with the words Firm be thou thriving with me!
 4 Let her say 'I see the polar-star, may I obtain offspring
 5 Through a period of three nights let them refrain from conjugal intercourse
 6 Let them sleep on the ground
 7 Let them eat together boiled rice with curds with the three verses 'Drink and satiate yourselves (Rig-veda VIII 35 10)
 8 Let them serve the nuptial fire in the evening and in the morning with the words To Agni svaha! To Agni Svishṭakṛt svaha!
 9 Let the two men Mitra and Varuna, let the two men the Asvins both let the man Indra and also Agni make a man grow in me. Svâhâ! —with

17, 2 3 I have changed in the translation the division of these Sûtras, the native authorities divide after dhruvadarśanât while I propose to divide after astamite

(these words she offers) the first oblation if she is desirous of pregnancy

10 For ten days they are not to set out (from home)

KHANDA 18

1 Now the rites of the fourth day

2 When the three nights have elapsed, he makes offerings of cooked food (with the texts),

3 'Agni! Thou art expiation, thou art the expiation of the gods What substance dwells in her that brings death to her husband, that drive away from her

'Vâyu! Thou art expiation, thou art the expiation of the gods What substance dwells in her that brings sonlessness, that drive away from her

'Sûrya! Thou art expiation thou art the expiation of the gods. What substance dwells in her that brings destruction to the cattle, that drive away from her

To god Aryaman the girls have made sacrifice, to Agni may he, god Aryaman loosen her from this, and not from that place

'To god Varuṇa the girls have made sacrifice, to Agni may he, god Varuṇa, &c.

'To god Pûshan the girls have made sacrifice, to Agni may he god Pushan &c

4 The seventh oblation with the verse, 'Pragâpati (Rig-veda X, 121, 10).

5 The eighth to (Agni) Svishṭakṛt.

18 3. As to preto muṣkâtu mâmutaḥ compare Pâraskara I, 6 2 preto muṣkâtu mâ pateḥ This passage shows what itaḥ and amutaḥ refer to Comp Professor Weber's note 3 at Indische Studien, V 347

KHANDA 19

1 Let him pound the root of the Adhyāṇḍā plant and sprinkle it at the time of her monthly period with the two (verses) Speed away from here a husband has she (Rig-veda X 85 21 22) with svâhâ at the end of each into her right nostril

2 The mouth of the Gandharva Visvavasu art thou —with these words let him touch her, when he is about to cohabit with her

3 When he has finished, let him murmur

4 Into thy breath I put the sperm N N !

5 Or, 'As the earth is pregnant with Agni, as the heaven is with Indra pregnant as Vâyu dwells in the womb of the regions (of the earth), thus I place an embryo into thy womb N N !

6 Or 'May a male embryo enter thy womb as an arrow the quiver may a man be born here a son after ten months

'Give birth to a male child, may after him (another) male be born their mother shalt thou be of the born and (to others) mayst thou give birth

In the male verily in the man dwells the sperm he shall pour it forth into the woman thus has said Dhâtar, thus Pragâpati has said

Pragâpati has created him Savitar has shaped him Imparting birth of females to other (women) may he put here a man

'From the auspicious sperms which the men pro-

19 6 The first verse is that quoted already at chap 16 8 The text of the verses quoted in this Sûtra is very corrupt, see the notes on p 36 of the German edition

duce for us produce thou a son be a well-breeding cow

Roar be strong put into her an embryo achieve it a male thou male put into her, to generation we call thee

‘Open thy womb take in the man’s sperm may a male child be begotten in the womb Him thou shalt bear (having dwelt) ten months in the womb may he be born, the most excellent of his kin’

KHANDA 20

1 In the third month the Pumsavana (i.e. the ceremony to secure the birth of a male child)

2 Under (the Nakshatra) Pushya or Sravana

3 Having pounded a Soma stalk or a Kusa needle or the last shoot of a Nyagrodha trunk or the part of a sacrificial post which is exposed to the fire

4 Or (having taken) after the completion of a sacrifice the remnants from the Guhû ladle

5 Let him sprinkle it into her right nostril with the four verses By Agni may good (Rig veda I 1 3), That sperm to us (III 4 9) ‘May he succeed who lights fire (V 37 2) Of tawny shape (II, 3, 9) with Svahâ at the end (of each verse)

20 3 On sungâ compare the note of Nârâyana and the verse quoted from the Karmapradîpa p 131 of the German edition

On kusakanîka Nârâyana says kusakanîkam kuro darbhas tasya kanîka sūkî (sūka MS Berol Orient fol 602) tâm vâ peshayitvâ I do not understand why the commentators of Pâraskara, whom Professor Stenzler has followed in his translation of Pâr I 14 4 make kanîka equal to mula

5 Nasto dakshinatak stands here as in chap 19 1 Āśvalâyana I, 13, 6 has dakshinasyâm nâsikâyâm, and so has also

KHANDA 21

1 In the fourth month the Garbharakshana (i.e. the ceremony for the protection of the embryo),

2 Sacrificing six oblations from a mess of cooked food with (the six verses of the hymn), 'Agni, joined with the prayer (Rig-veda X 162)

3 With (the verses) 'From thy eyes thy nose' (Rig-veda X 163) verse by verse besmearing her limbs with Āgrya salve

KHANDA 22

1 In the seventh month at her first pregnancy, the Sīmantonnayana (or parting of the hair)

2 He causes her after she has bathed and put on a (new) garment which has not yet been washed, to sit down behind the fire

3 He sacrifices, while she takes hold of him with the Mahavyāhṛtis

4 He cooks a mess of food

5 According to some (teachers) boiled rice with Mudga beans

6 The implements used and the Nakshatra should be of male gender

7 (He then sacrifices with the following texts) May Dhâtār give to his worshipper further life and safety may we obtain the favour of the god whose laws are truthful

'Dhâtār disposes of offspring and wealth Dhâtār has created this whole world Dhâtār will give a

Pāraskara I 13 Comp the natthukamma treated of in the Pāli Buddhist texts (Mahāvagga VI 13) and in the medical literature

son to the sacrificer to him you shall sacrifice an offering rich in ghee

(Besides) with the three verses, 'Negamesha fly away (Rig-veda Khailika sūkta after X 184 vol vi p 31), and in the sixth place the verse 'Pragâpati (Rig-veda X 121 10)

8 (The husband then) parts her hair upwards, beginning from the middle with a porcupine's quill that has three white spots or with a Darbha needle together with unripe Udumbara fruits, with the words, Bhûr bhuvaḥ svaḥ.

9 He lays down (the thing he has used) in her lap,

10. Ties (the fruits) to a string of three twisted threads and fastens them to her neck with the words, 'Rich in sap is this tree like the sappy one be thou fruitful

11 (The husband) then says to lute-players 'Sing ye the king—

12 'Or if anybody else is still more valiant

13 Having poured fried grain into a water pot let him cause her to drink it with the six verses,

22 8 Comp above chap 12 6

10 Nârâyana tisribhis tantubhir vṛitte sūtre udumbaraphalanī gale badhnâtī. I have translated accordingly Pâraskara I 15, 6 uses the same expression trivrit. Professor Stenzler there translates it, on the authority of Gayarâma dreifache Haarflechte and says in his note on that passage that, according to Sâṅkhâyana, he would have to tie the things with a threefold string to the neck of the woman, as if Sâṅkhâyana's statement were different from that of Pâraskara. But both authors have the same word, and only the commentators differ in their explanations thereof

11 Ârvalayana more explicitly says (I, 14 6) Somam râgânam sangâyetâm itī.

13 In my German translation there is a mistake which should be corrected. I have there referred shalrīka to the verses Râkâm

'May Vishnu take care of thy womb,' 'I call Rākā (Rig-veda X 184, 1, II, 32, 4-8)

14 Let him then touch her (with the words),

15 'The winged one art thou, the Garutmat the Trivṛt (stoma) is thy head the Gâyatra thy eye, the metres thy limbs, the Yagus thy name, the Sāman thy body'

16. Let him cause her to sing merrily,

17 Wearing, if she likes, many gold ornaments.

18 A bull is the fee for the sacrifice

KHANDA 23

1 Let him pound the roots of the plants kākātani, māṭakāṭātani, koṣātakti, of the egg-plant and of the indigo plant, and besmear (therewith) the place in which she is going to be confined, in order to drive away the Rakshas.

KHANDA 24.

1 Now the Gâtakarman (i.e. ceremony for the new-born child).

aham which are actually only five in number The six verses are Vishnur yonim &c. and the five verses mentioned.

15 Vāgasaneyi Sāṃhitā XII 4

16 17 Nârâyana modamânîm harshayuktâm tâm mân-
galikair gîtair gâyayet mahâhemavatîm bahvâbha-
rayayuktâm vâ gâyayet.

24 1 Comp. Dr. Speyer's essay on the Gâtakarman (Leiden 1872). Nârâyana observes that, as it is prescribed below (chap 26, 4) that a mess of food is to be cooked in the sûtikâgni, here the sûtikâgni is established, and sacrifice is performed therein. The Sûtra 1, 25, 4, from which it is to be inferred that the sûtikâgni should be kept, is considered accordingly as a Gñâpaka (see Professor Bühler's notes on Âpastamba I, 11, 7, Gautama.

2 Let (the father) breathe three times on the new born child and then draw in his breath with the words 'Draw in your breath with the *Riḥ*, breathe within with the *Yagus* breathe forth with the *Saman*

3 Let him mix together butter and honey, milk curds and water, or grind together rice and barley and give it to eat (to the child) thrice from gold (1 e from a golden vessel or with a golden spoon)

4 With (the verse) 'I administer to thee honey food for the festival the wisdom (veda) raised by Savitar the bountiful long living protected by the gods, live a hundred autumns in this world N N' — (with these words) he gives him a name beginning with a sonant with a semivowel in it, consisting of two syllables or of four syllables, or also of six syllables, he should take a *kr̥t* (suffix), not a *taddhita*

5 That (name only) his father and his mother should know

6 On the tenth day a name for common use, which is pleasing to the *Brāhmaṇas*

7 Let him pulverise black and white and red hairs of a black ox intermix (that powder) with those four substances (see Sūtra 3) and give it to eat (to the child) four times such (is the opinion of) *Māndūkya*

I, 31 *Nārāyaṇas* note on chap 25 4, p 133 of the German edition)

2 *Abhyavanya* should be corrected into *abhyapānya*, as in IV 18 1 nearly all the MSS read *nivāta* instead of *nipāta* The *Sāmbavya* MS reads in the text, *trir abhyānyānuprānya*, in the commentary *trir anyapanyanuprānyā* Comp on the terminology of the different vital airs, *Speijer, Gātakarma*, p 64 seq *Engelung, S B E vol xii p 20*

8 If he likes (let him do so) with the words,
 Bhû! The Rîg-veda I lay into thee, N N, svâhâ!
 'Bhuva! The Yagur veda I lay into thee N N
 svâhâ!

'Sva! The Sâma veda I lay into thee N N
 svâhâ!

Bhûr bhuva! sva! Vâkovâkya (colloquies), Iti-
 hâsa, and Purâna—Om! All the Vedas I lay into
 thee N N svâhâ!

9 The production of intelligence (is performed)
 by thrice saying in his right ear 'Speech!

10 And let him recite over (the child the follow-
 ing text), 'Speech the goddess united with mind
 together with breath the child uttered by Indra—
 may she rejoice in thee, the goddess, for the sake of
 joy the great one the sweet sounding, the music,
 full of music, the flowing self-produced'

11 Let him tie a piece of gold to a hempen string

12 And bind it to (the child's) right hand until
 (the mother) gets up (from childbed)

13 After the tenth day let him give it to the
 Brahmanas

14 Or keep it himself

KHANDA 25

1 After ten days the getting up (of the mother
 from childbed)

8 Vetî vikalpârthe bhûr rîgvedam ityâdikaturbhûr mantrau
 asav itv atra pûrveva (read pûrvavat?) kumâranâmagrahanâpûr
 vakam kumâram prâsayet Nârâyana

12 Bâlasya dakshinê haste Nârâyana

25 1 After ten days the impurity (asauka) that falls on the
 mother at her confinement, ceases see Gautama XIV 16, Manu
 V 62 Vasishtha IV 21

2 Father and mother with washed heads wearing (new) clothes which have not yet been washed,

3 And so also the child.

4 Let (the father) cook a mess of food in that same fire that has been kept from her confinement,

5 And let him make oblations to the Tithi of (the child's) birth and to three constellations with their (presiding) deities

6 Let him place in the middle the oblation to that constellation under which (the child) is born the deity however is constantly to precede (the corresponding Nakshatra)

7 (He then makes two other oblations with the verses) (May) this Agni, the excellent one, (give) thee to-day life for (our) prayers give us life that we may live long,—(and) Life-giving, Agni, be strong by Havis may thy face and thy seat be full of ghee, drinking ghee, the sweet honey of the cow protect, as a father (protects) his son, here N N The tenth oblation of the mess of cooked food with the verse, 'Thou Soma, givest bliss to the old one (Rig-veda I 91, 7)

8. Having pronounced aloud (the child's) name,

9 And caused the Brāhmaṇas to say auspicious words,

10. And having sacrificed in the same way every month to the Tithi of (the child's) birth

11 He sacrifices, when one year has expired, on the (ordinary) domestic fire.

4. Comp the note on chap 24 1

7 The first Mantra is corrupt in the Ârvalāyana-Sranta-sūtra (II, 10 4) its text runs thus, āyush īe virvato dadhad ayam agnir vareṇyāḥ, &c. Comp. Atharva-veda VII, 53, 6.

11 'The words "every month" (Sūtra 10) retain their value

KHANDA 26

- 1 To Agni, to the Kṛttikâs
- 2 To Pragâpati to Rohinî
- 3 To Soma, to Mṛgasiras
- 4 To Rudra, to the Ardrâs
- 5 To Aditi, to the two Punarvasus
- 6 To Bṛihaspati, to Pushya
- 7 To the Serpents, to the Asleshâs
- 8 To the Manes to the Maghâs
- 9 To Bhaga to the two Phalgunîs
- 10 To Aryaman to the two Phalgunîs.
- 11 To Savitar to Hasta
- 12 To Tvashṭar, to Kitrâ.
- 13 To Vâyu to Svâtî
- 14 To Indra and Agni, to the two Visâkhâs
- 15 To Mitra to Anurâdhâ
- 16 To Indra, to Gyeshṭha.
- 17 To Nirṛti to Mûla.
- 18 To the Waters, to the Ashâdhâs
- 19 To the Visve devâs, to the Ashâdhâs
- 20 To Brahman, to Abhigīt

(here also) Thus the sûtikâgni is to be kept through one year After the lapse of that year one should sacrifice every month on the domestic fire as long as his life lasts As it is said in the domestic fire the sûtikâgni is not to be kept any longer Nârâyana

26 1 This chapter is not found in the Sâmbavya Gṛihya, and Nârâyana expressly designates it as kshepaka khanda It is a sort of appendix to the Sûtras 25 5 6 a sacrifice having there been prescribed to three Nakshatras with their presiding deities, an enumeration of the Nakshatras and deities is here given. Compare, on similar lists Weber's second article on the Nakshatras (Abhandlungen der Berliner Akademie der Wissenschaften 1861), pp 289 seq 315, 367 seq.

- 21 To Vishnu to Sravana
- 22 To the Vasus to the Dhanishthas
- 23 To Varuna to Satabhishag
- 24 To Agni ekapad to the Proshthapadas
- 25 To Ahi budhnya to the Proshthapadâs
- 26 To Pûshan to Revati
- 27 To the two Asvins to the two Asvinis
- 28 To Yama to the Bharanis

KHANDA 27

- 1 In the sixth month the Annaprâsana (i.e. the first feeding with solid food)
- 2 Goat's flesh if he is desirous of nourishment,
- 3 Flesh of partridge, if desirous of holy lustre,
- 4 Fish if desirous of swiftness
- 5 Boiled rice with ghee if desirous of splendour—
- 6 (Such) food, prepared with milk curds, honey and ghee, he should give (to the child) to eat
- 7 After he has made oblations with (the verses) 'Lord of food give us food, painless and strong bring forward the giver bestow power on us on men and animals Whatsoever' (Rig-veda IV, 12 4), 'Even of great' (ibid 5) Him Agni (lead) to long life and splendour, sharp strength (mayst thou) Varuna king Soma, protection may Aditi like a

27, 2-6 These rules stand here in the beginning of the chapter as introductory remarks the act of feeding itself (Sutra 10) does not follow till after the sacrifice and the other performances prescribed in Sûtras 7-9

3 This rule evidently rests on the allusion of taittiri (partridge flesh) to the Taittiriya school

7 Both metre and construction show that the Pâda imam Agna âyushe varkase is incomplete the Sâmbavya-Grhya and Tait Samhitâ II, 3 10 3 add krîdhi after varkase

mother afford to him, and all the gods that he may reach old age'—

8 And has recited over (the child) the verse, 'Powers of life, Agni (Rig-veda IX, 66, 19)

9 And has set him down on northward pointed Kusa grass with (the verse), 'Be soft, O earth' (Rig-veda I, 22, 15)—

10 The act of feeding is performed with the Mahāvyañhrtis

11 Let the mother eat the remnant.

KHANDA 28

1 After one year the *Kūḍākarman* (i.e. the tonsure of the child's head),

2 Or in the third year

3 In the fifth for a Kshatriya

4 In the seventh for a Vaisya

5 Having placed the fire (in the outer hall see chap 5 2)—

6 And having filled vessels with rice and barley, sesamum seeds and beans

7 And having put down northwards bull dung and a layer of Kusa grass for receiving the hair, a mirror fresh butter and a razor of copper,

8 He pours cold water into warm with (the verse),
Mix yourselves ye holy ones with your waves, ye honied ones, mix milk with honey, ye lovely ones for the obtaining of wealth

9 May the waters moisten thee for life for old age and splendour The threefold age of Gamadagni Kasyapa's threefold age the threefold age of

28 : *Kūḍākarman* literally means the preparing of the lock or the locks (left when the rest of the hair is shaven)

Agastya, the threefold age that belongs to the gods that threefold age I produce for thee! N N! —with these words he sprinkles the right part of his hair three times with lukewarm water

10 Having loosened the tangled locks, according to some (teachers), with a porcupine's quill,

11 And having anointed (his hair) with fresh butter,

12 He puts a young Kusa shoot among (the hairs) with the words Herb protect him!

13 Having touched the hair and the Kusa shoot with the mirror,

14 He takes up the copper razor with the words, 'Sharpness art thou the axe is thy father Do no harm to him!

15 With (the words) 'The razor with which in the beginning Savitar, the knowing one, has shaven the beard of king Varuṇa, and with which Dhâtār Br̥haspatī has shaven Indra's head, with that, ye Brāhmanas shave this (head) to-day, blessed with long life, with old age be this man N N! he cuts the tips of the hairs and the Kusa shoot

16 In the same way a second time, in the same way a third time

17 In the same way twice on the left side

18 Under the armpits a sixth and a seventh time at the Godānakarman (ceremony of shaving the beard)

19 The Godānakarman is identical with the Kūdākarman

15 The parallel texts show that instead of Br̥haspatīr we have to read Br̥haspater instead of adya asya So the correct translation would be, with what Dhâtār has shaven Br̥haspatī's and Indra's head, with that do ye Brāhmanas shave this head of this (child)

20 (It is to be performed) in the sixteenth or in the eighteenth year

21 At the third turn of shaving, however, he gives a cow and a garment that has not yet been washed.

22 Silently the rites (are performed) for girls

23 To the north-east, in a place covered with herbs, or in the neighbourhood of water they bury the hairs in the earth

24 To the barber the vessels of grain. To the barber the vessels of grain.

ADHYAYA II, KHANDA 1

- 1 In the eighth year after the conception let him initiate a Brahmana,
- 2 With an antelope skin,

1 1 With regard to the standing terminology of the Upanayana or the initiation of the student we may observe that upa nî does not mean as for instance Professor Sienzler seems to understand it to introduce a student to his teacher. Thus Paraskara's Sūtra II 2 1 *ashâvarsham brâhmanam upanayet &c* is translated by that distinguished scholar Den achtjährigen Brâhmana soll er (beim Lehrer) einführen &c (comp also Ârvalâyana Grhya I 19 1). The texts clearly point to another translation of upa nî for they show that the person that introduces the student (upanayati or upanayate the middle is used very frequently for instance Satapatha Brâhmana XI 5 4 1 Sankh II 1 25) is not the father or a relation of the youth who could be supposed to lead him to the teacher but the teacher himself he introduces (upanayati) him to the brahmaçarya or introduces him with himself and the student enters upon (upaiti) the brahmaçarya, or enters with (upaiti) the teacher he who has thus entered upon studentship is consequently designated as upeta (Sankh. IV 8 1 Paraskara III 10 10) and for the initiation which is usually called upanayana occisionally also the word upayana is used (see the Mânava Grhya I, 22 quoted by Professor Jolly in his article, Das Dharma sūtra des Viṣṇu p 79). The following passages may be quoted here as supporting our opinion on this terminology. At Satapatha Brâhmana XI 5 3 13 Saukeya says to Uddâlaka Âruṇi 'I will enter (as a student) with the reverend One (upâyani bhagavantam) and Âruṇi replies Come enter (with me)! (ehy upahi) and he initiated him (tam hopaninye) Ibid XI 5 4 16 it is stated that according to some a teacher who has initiated a Brahmana as a student (brâhmanam brahmaçaryam upanîya) should abstain from sexual intercourse for a student who enters upon studentship (yo brahmaçaryam upaiti) becomes as it were a garbha &c Finally we may add that the Buddhist terminology regarding the entering into the order or upon a life of righteousness is clearly connected with that followed for instance in the dialogue between

3 Or in the tenth year after the conception

4 In the eleventh year after the conception a Kshatriya with the skin of a spotted deer,

5 In the twelfth year after the conception a Vaisya with a cow hide.

6 Until the sixteenth year the time has not passed for a Brâhmana,

7 Until the twenty second for a Kshatriya,

8 Until the twenty fourth for a Vaisya

9 After that (time has passed), they become patitasâvitrika (men who have lost their right of learning the Sâvitri)

Saukeya and Âruṇi As Saukeya there says upâyâni bhagavantam we frequently read in the Pali books expressions like this upemi Buddhāṃ saraṇam dhammañ kâpi anuttaram &c (Dhammap *Atthakathā* p 97 ed Fausboll) and as Âruṇi replies ehy upehi Buddha says to those who wish to be ordained, ehi bhikkhu svakkhâto dhammo kara brahmacariyaṃ &c (Mahāvagga I 6 32 &c., S B E vol xiii, p 74 note)

The counting of the years not from the birth but from the conception occurs both in the Brahmanical and in the Buddhist ordinances, comp H O Buddha sein Leben seine Lehre seine Gememde p 354 note 1. Several Gr̥hya texts (for instance Ârv I 19 1 2) admit both ways of counting the years. The number of years given for the Upanayana of persons of the three castes (Brahmanas 8-16 Kshatriyas 11-22 Vaisyas 12-24) is evidently derived from the number of syllables of the three metres which are so very frequently stated to correspond to the three castes, to the three gods or categories of gods (Agni Indra Visve devās) &c, viz the Gayatrī the Trishubh, and the Gāgatrī. This is a very curious example showing how in India phantastical speculations like those regarding the mystical qualities of the metres were strong enough to influence the customs and institutions of real life

9 seq All these are standing expressions recurring nearly identically in most of the Gr̥hya and Dharma sūtras. In the rule contained in Sūtra 13 a number of the parallel texts have vivah eṇuḥ or vivāhayeṇuḥ others have vyavahareṇuḥ. Comp Vasishṭha XI 75, Indische Studien, vol. x, p 21

- 10 Let them not initiate such men
- 11 Nor teach them
- 12 Nor perform sacrifices for them
- 13 Nor have intercourse with them
- 14 Or (let them initiate students of) all (castes) wearing a (new) garment that has not yet been washed.

And wearing a girdle

- 15 The girdle of a Brâhmaṇa (shall be) made of Muṅga grass
- 16 That of a Kshatriya (shall be) a bowstring
- 17 That of a Vaisya a woollen thread
- 18 The staff of a Brâhmaṇa (shall be) made of Palâsa or of Bilva wood,
- 19 That of a Kshatriya of Nyagrodha wood
- 20 That of a Vaisya of Udumbara wood
- 21 That of the Brâhmaṇa shall reach the tip of the nose,
- 22 That of the Kshatriya the forehead,
- 23 That of the Vaisya the hair
- 24 Or all (sorts of staffs are to be used) by (men of) all (castes)
- 25 Whatsoever (the student) wears at his initiation, is at the disposal of the teacher

14 This Sūtra should rather be divided into two as indicated in the translation. As to the mekhala (girdle) comp below chap 2 1

21 There is no doubt that prâṇasammīto (which Nārāyaṇa explains thus, prāṇa is the wind [or breath] [the staff should] reach to the place where the wind leaves the body i.e. to the tip of the nose) should either be corrected into or explained as ghrâṇasammīto the Sâmbavya MS has ghrāṇantiko brâhmaṇasya. Comp. Gautama I, 26 &c. The parallel texts agree in assigning the longer staff to the higher not as Sāṅkhâyaṇa does, to the lower caste

26 Having had him shaved all round (his head he should initiate him

27 After (the student) has washed and adorned himself

28 (And) after (the teacher) has sacrificed, both station themselves behind the fire the teacher with his face turned to the east, the other with his face to the west

29 Let him initiate him standing while (the other also) stands

30 ['The firm, powerful eye of Mitra, glorious splendour, strong and prosperous, a chaste, flowing vesture, this skin I put on, a valiant (man)']

KHANDA 2

1 'Here has come to us, protecting (us) from evil words, purifying our kin as a purifier, clothing herself by (the power of) inhalation and exhalation, with strength, this friendly goddess this blessed girdle'—with these words, three times repeated, he ties the girdle from left to right thrice round

26 After the introductory remarks given in the preceding Sûtras the ritual itself of the Upanayana is now described.

28 *Narayana* *hutvâ nâderapanibhâshâtâh* (see above I 12 13) *purastâtsamgñakam* *hutvâ agnim sthâpitâgnim* (see above I 5 2) *gaghanena tish/hatah*

30 This Sûtra is wanting in most of the MSS (see the note p 48 of the German edition) It contains the Mantra with which the Agina (the hide mentioned in Sûtras 2 4, 5 of this chapter) is put on *Nârayana* gives the Mantra which he says is taken from the *Madhyandina-Grîhya* (in the *Pâraskara Grîhya* it is not found) after chap 2 3 and he states that the corresponding act to which it belongs has its place after the rites concerning the girdle (chap 2, 1) and the sacrificial cord (2 3)

2 (There should be) one knot, or also three or also five

3 He adjusts the sacrificial cord with (the words) 'The sacrificial cord art thou With the cord of the sacrifice I invest thee

4 He fills the two hollows of (his own and the student s) joined hands (with water), and then says to him 'What is thy name ?

5 'I am N N, sir' says the other

6 'Descending from the same R̥ishis' says the teacher

7 'Descending from the same R̥ishis sir' says the other

2 2 R̥amaṇdra Let him make one or three or five knots according to (the student s) Ārsheya, i e accordingly as he belongs to a family that invokes in the Pravara ceremony one or three, or five R̥ishis as their ancestors Comp Weber Indische Studien vol x p 79

3 On the sacrificial cord (upavīta) comp the Gr̥hya samgraha-parīṣhṭa II 48 seq

4 Nārāyaṇa Ātārya ātmano mānavakasya kaṅgaḥ udakena pūrayitvā, &c

6, 7 A similar dialogue between the teacher and the student at the Upanayana is given in the Kausika sūtra (ap Weber Indische Studien X 71). The student there says Make me an Ārsheya (a descendant of the R̥ishis) and one who has relations and initiate me And the teacher replies I make thee an Ārsheya and one who has relations and I initiate thee As in this passage of the Kausika-sūtra the teacher is represented as having the power of making by the Upanayana ceremony an Ārsheya of the student thus according to the view expressed by Professor Weber (loc cit p 72 seq) Sāṅkhāyana would even give it into the teacher's power to make the student his samanārsheya i e to extend his own Ārsheya on as many pupils as he likes Professor Weber understands the sixth Sūtra so that the teacher would have to say samanārsheyo bhavān brūhi (Nārāyaṇa bhavān brūhi brahmaṇā bhavān brūhīty ataḥ [Sutra 8] sūbhavalokananyāyenātrānushagyaṭe According to R̥amaṇdra's Paddhati he is

8 'Declare (that thou art) a student sir

9 'I am a student sir says the other

10 With the words, Bhûr bhuva^h sva^h (the teacher) sprinkles thrice with his joined hands (water) on the joined hands (of the student)

11 And seizing (the student's) hands with (his own) hands holding the right uppermost he murmurs,

12 'By the impulse of the god Savitar, with the arms of the two Asvins, with Pûshan's hands I initiate thee, N N

13 Those who are desirous of a host (of adherents, he should initiate) with (the verse), Thee, (the lord) of hosts (Rig veda II, 23, 1)

14 Warriors with (the verse) 'Come here, do not come to harm' (Rig veda VIII 20 1)

15 Sick persons with the Mahâvyahṛtis

only to say samânârsheya^h) The student answers samanarsheyo ham bho Professor Weber who supplies the imperative asâni translates this May I have the same Ârsheya, sir!

I think it more natural to simply translate the teacher's question Art thou samanarsheya? (or, supplying bhavân brûhi from Sûtra 8 Declare that thou art samânârsheya) and the student's reply I am samanarsheya sir! Thus we ought possibly to consider these formulas which state a fictitious ideal samânârsheyatva of the teacher and the students as a trace and as far as I can see as the only trace of an ancient rule requiring a real samânârsheyatva of teacher and student As long as the ritual differences between the different Gotras, of which as is well known only a few traces have survived in the Vedic tradition had retained their full importance it can indeed scarcely have been considered as admissible that a young Brahmana should be confided to the guidance of a teacher who sacrificed and invoked the gods in another way than the customs of the pupil's own family required

11 Nârâyana dakṣinottarâbhyâm dakṣiṇa uttara upari yayos tau dakṣinottarau, &c.

KHANDA 3

1 'Bhaga has seized thy hand Savitar has seized thy hand Pūshan has seized thy hand Aryaman has seized thy hand Mitra art thou by right, Agni is thy teacher, and I N N, both of us Agni, I give this student in charge to thee Indra I give this student in charge to thee Sun I give this student in charge to thee Visve devās, I give this student in charge to you, for the sake of long life of blessed offspring and strength, of increase of wealth, of mastership of all Vedas of renown of bliss

2 'In Indra's course I move in the sun's course I move after him'—with these words he turns round from left to right,

3 And grasping down with the span of his right hand over (the student's) right shoulder he touches the place of his heart with the words, 'May I be dear to thy inviolate heart

3, 1 Nārāyaṇa 'Instead of asau (N N) he puts the name of the student in the vocative case I think rather that the teacher here pronounced his own name. Comp asāv aham bho, chap 2 5 &c., and the Mantra in Paraskara II, 2 20

The text of the Mantra shows that the Âkârya here seizes the hand of the Brahma-kârin comp Âsvalāyana I 20 4-6 where it is stated that he seizes the student's hand together with the thumb quite in the way prescribed for the wedding at Sāṅkh I 13 2 Comp also Pāraskara II 2, 17 Nārāyaṇa mānavakasya grīhita sampuṭa eva-kârya Bhagas ta imam mantram gapan &c.

2 Literally 'he turns round following his right arm' Nārāyaṇa here has the following note, Âkârya bator dakṣiṇam bāhum hastam andrīm āvṛitam iti mantrenānvāartayet ayam artha-kârya imam mantram gaptvā tam batum ka vākayitvā pradakṣiṇā vartam kârayet. I believe that the commentator here as he frequently does instead of interpreting the text of Sāṅkhāyana, fathers

4 Having silently turned round from right to left,

5 And then laying his hand with the fingers upwards on his (1 e. the student s) heart, he murmurs

KHANDA 4

1 ' Under my will I take thy heart, my mind shall thy mind follow in my word thou shalt rejoice with all thy heart, may *Bṛihaspati* join thee to me

2 Thou art the *Brahmakârin* of *Kâma*, N N 1

3 With the same text (see chap 3 2) he turns round as before

4 And touching with the span of his right hand (the student s) right shoulder he murmurs

on him statements belonging to other Sûtras in this case probably to *Āśvalâyana* I 20, 9 As our text has not *anvâvartya* but *anvâvṛitya*, and in the Mantra not *âvartasva* but *âvarte*, we must conclude that he turned round himself and as far as the statements of the text go did not cause the pupil to do so

5 The gesture is the same as that prescribed in the *Paraskara Gr̥hya* I 8 8 to the bridegroom at the wedding the Mantra there is identical with *Sâṅkh* II 4 1 the only difference consisting in the name of the god who is invoked to unite the two at the wedding this is *Pragâpati*, of course because he is lord of offspring at the *Upanayana*, *Bṛihaspati* the Brahman κατ' ἐξοχήν among the gods It is very natural that at the *Upanayana* and at the *Vivâha*, which both are destined to establish an intimate union between two persons hitherto strangers to each other a number of identical rites should occur, for instance, the seizing of the hand see the note on Sutra 1

4 1 Comp *Pârask.* I, 8 8 and the note on chap 3 3 See also *Atharva veda* VI 94 2

2 As to *Kâmasya brahmakârya* as: see my remarks in the Introduction, p 9

3 He turns round as described, chap 3, 2 *Nârâyana* here also explains *paryâvṛitya paryâvartanam kârayitvâ*. See our note above, loc cit

5 A student art thou Put on fuel Eat water
Do the service Do not sleep in the day time
Keep silence till the putting on of fuel

6 With (the words) 'Thine, Agni is this prece
of wood, he puts the fuel on (the fire) or silently

KHANDA 5

1 After one year (the teacher) recites the Sāvitrī
(to the student),

2 (Or) after three nights

3 Or immediately

4 Let him recite a Gâyatrī to a Brāhmaṇa

5 A Trishṭubh to a Kshatriya,

6 A Gagatī to a Vaisya

7 But let it be anyhow a verse sacred to Savitar

8 They seat themselves to the north of the fire

9 The teacher with his face turned eastward the
other westward

5 According to Nārāyaṇa the student correspondingly answers
to the teachers word 'A student art thou 'I will (asāni) to
Put on fuel, I will put it on &c Eating water means sipping
water after having eased oneself On the putting on of
fuel comp Sūtra 6 and chap. 10 The whole formula given in
this Sūtra is already found in the Satapatha Brāhmaṇa XI, 5
4 5

5 1 The study of the Veda is opened by the Sāvitrī Comp
Satapatha Brāhmaṇa loc cit, §§ 6 seq

4-6 The Gâyatrī which the teacher shall recite to a Brāh
maṇa is the same verse of which it is said below chap 7 11 that
it belongs to Viśvāmitra (Rig veda III 62 10), the Trishṭubh
which is taught to the Kshatriya is a verse ascribed to Hiranya
stūpa, Rig veda I, 35 2 the Gagatī which is to be repeated to a
Vaisya is Rig veda IV, 40 5 belonging to Vāmadeva, or Rig veda
I, 35 9 belonging to Hiranyastūpa See the note on chap 7 10

9 The same position is prescribed in the same words, for the
study of the main part of the Veda, below chap. 7, 3, during

10 After (the student) has said 'Recite sir!'—

11 The teacher, having pronounced the word OM, then causes the other one to say, Recite the Sāvitrī sir!

12 He then recites the Sāvitrī to him the verse 'That glorious (splendour) of Savitar' (Rig veda III, 62 10), (firstly) pāda by pāda, (then) hemistich by hemistich, (and finally) without a stop

KHANDA 6

1 'Waters are ye by name, happy ones are ye by name sappy ones are ye by name undecaying ones are ye by name, fearless ones are ye by name immortal ones are ye by name Of you being such may I partake receive me into your favour —with these words (the teacher) makes the student sip water three times,

2 And hands over to him the staff with the five

the study of the *Āraṇyaka* the position is slightly different (VI 3, 2) According to *Nārāyaṇa* this Sūtra would contain a *nishedha* of the Sūtras 828 and 829 of the Rig veda *Prāṇsakhyā* (p cxcii of Professor Max Müller's edition)

10 11 The Indian tradition divides these Sūtras after *ākārya* so that the words *adhīhī bho* would have to be pronounced by the teacher Thus also *Nārāyaṇa* explains *ākārya adhīhī bho 3 11 mānavakam uktvā &c* In my opinion it is the student or the students who say *adhīhī bho* Thus the *Prāṇsakhyā* (Sūtra 831 ed Max Müller) says, 'They invite him with the words *adhīhī bho 3*, all the students the teacher having embraced his feet Comp also below, IV 8 12 the greater part of which Sūtra is word for word identical with these rules, VI 3 6, Gautama I 46 Gobhila II 10 38

6 1 2 *Rāmakāndra* ' with this Mantra which the teacher tells him, and which he (the student) pronounces, he sips water

verses Blessing may give us' (Rig-veda V 51 11-15)

3 An optional gift is the fee for the sacrifice

4 After (the teacher) has led him round the fire turning his right side towards it, (the student) goes through the village to beg food

5 (Let him beg,) however of his mother first

6 Or of a woman who will not refuse.

7 Having announced the alms to his teacher, he may eat (the food himself) with the master's permission

8 The daily putting on of fuel, the going for alms the sleeping on the ground and obedience to the teacher these are the standing duties of a student

three times He (the teacher) then gives him again the staff which he had given him before silently I do not think that this double handing over of the staff agrees with the real meaning of the text, Gobhila also (II 10) and Āsvalāyana (I 22 1) prescribe the *danḍapradāna* after the repetition of the *Savitṛī* without mentioning that the same had been already done before Pāraskara II 2 11 speaks of the handing over of the staff before the recital of the *Sāvitṛī*, and does not state that it should be repeated afterwards

All these ceremonies the teaching of the *Savitṛī* as well as the *danḍapradāna* were considered as forming part of the *Upanayana* even though a longer or shorter space of time (chap 5 1-3) might elapse between the first arrival of the student at the teacher's house and the performing of these rites This follows from chap 11, Sūtras 2-4

2 These five verses have already occurred above at I, 15 12

3 Comp I, 14 13-15

4 seq On the student's begging of alms compare the more detailed rules in Pāraskara II 5 Āpastamba I, 3 &c

7 Comp the passages quoted by Professor Bühler on Āpastamba I, 3 31 (S B E., vol II, p 12)

KHANDA 7

1 Now (follows the exposition) of the study of the Veda

2 Both sit down to the north of the fire,

3 The teacher with his face to the east, the other one to the west

4 After (the student) has reverentially saluted the teacher's feet and has sprinkled his (own) hands (with water),

5 And has kneeled down with his right knee on young Kusa shoots at their roots,

6 And has grasped round (those Kusa shoots) in their middle with his hands holding the right upper most

7 The teacher having seized them at their tops

7 1 Nārāyaṇa Now (atha) i.e. after the observance of the Sukriya vrata, &c On the Sukriya vrata which has to be undergone before the Anuvākana treated of in this chapter can be performed see the note on chap 4 1 and below chap 11 9 One would have expected that in the arrangement of Sāṅkhāyana the rites belonging to the Sukriya vrata would precede the exposition of the Anuvākana. Perhaps it was in consequence of the exact analogy of the Sukriya with the Sāṅkhāyana Vratika Aupanishada vratas that the description of the former has been postponed till the latter had to be treated of

Rāmaśāstra's Paddhati has the following remark here Now the way of studying the Veda, called Anuvākana is set forth This can be done only after the Sukriya vrata has been enjoined on the student before that nothing but the Sāvitrī can be taught to him

2 seq Comp above chap 2 8 seq

4 The way in which this reverential salutation should be performed is described below IV, 12 1 seq

6 On dakṣiṇōttarābhyam, see chap 2 11 and Nārāyaṇa's note there

with his left hand and with his right hand sprinkling them with water, then makes the other say

8 'Recite the Savitrī sir!' says the other

9 'I recite the Sāvitrī to thee!' says the teacher

10 Recite the Gayatrī sir! says the other

I recite the Gāyatrī to thee! says the teacher

11 'Recite the verse of Viśvāmītra, sir!' says the other

'I recite the verse of Viśvāmītra to thee!' says the teacher

12 Recite the Ṛṣhis, sir! says the other

'I recite the Ṛṣhis to thee!' says the teacher

13 'Recite the deities sir!' says the other

I recite the deities to thee! says the teacher

14 'Recite the metres, sir!' says the other

I recite the metres to thee!' says the teacher

15 Recite the Śruti, sir! says the other

I recite the Śruti to thee! says the teacher

16 Recite the Smṛti sir! says the other

I recite the Smṛti to thee! says the teacher

17 'Recite faith and insight, sir!' says the other

'I recite faith and insight to thee!' says the teacher

8 seq Comp Weber's Indische Studien vol x p 131 seq

10 Comp the note on chap 5 4-6 Nārāyaṇa states in accordance with these Sūtras of the fifth chapter that in case the student belongs to the second or third caste, an Ūhī (i.e. a corresponding alteration of the formulas from the Śrauta sūtra VI 13 the definition is quoted here sabdaviṣayam ūham bruvate) takes place. If he is a Kṣatriya he has to say, Recite the Trishūbh sir! — Recite the verse of Hiraṇyastūpa (Rig veda I 35 2), sir! A Vaiśya has to say 'Recite the Gagatī sir! — Recite the verse of Hiraṇyastūpa (or of Vamadeva Rig veda I 35 9 or IV 40 5) sir!

17 Comp Indische Studien, X, 132, note 1

18 In that way, according to what *Rishi* each hymn belongs to and what its deity and its metre is, thus (with the corresponding indications of *Rishi* &c) let him recite each hymn,

19 Or also, if he does not know the *Rishis*, deities and metres, the teacher recites this verse That glorious (splendour) of Savitar (*Rig veda* III, 62 10), pāda by pāda, hemistich by hemistich (and finally) without a stop and says when he has finished, 'This (verse belongs to Savitar it is a *Gāyatrī* *Viśvāmitra* is its *Rishi*)

18-20 I do not think that Professor Weber (*Indische Studien* X 132) has quite exactly rendered the meaning of these *Sūtras* when he says 'The teacher then (1 e after the formula of *Sūtra* 17 has been pronounced) teaches him first the *Rishi* the deity and the metre of each Mantra. In case he does not know them himself for a Mantra he recites the holy Savitrī (tat Savitur vareṇyam). After this he teaches him in due order either (1) the single *Rishis* 1 e the hymns belonging to each *Rishi* or (2) the single *Anuvakas* &c.—It does not seem quite probable to me that the student should have had to learn first the *Rishis* deities and metres of the whole Veda before the text of the hymns was taught him. I rather believe that hymn by hymn the indication of the *Rishis* &c preceded the *anuvākana* of the text itself, and with this opinion the statement of *Nārāyaṇa* agrees. *Evam pūrvoktena prakāreṇa rishidevatākāṇ daḥpūrvakam tam tam Agnim ita ityādikam mantram manavakā yākyāṇo nubhūyāt*

19 According to *Nārāyaṇa* by *esheti* (literally 'This [is the *Rik*]') it is meant that the teacher after having recited the *Sāvitrī* in the three ways mentioned should say to the student 'This *Rik* is in the *Gāyatrī* metre. If recited pāda by pāda, it has three pādas. Thus also this *Rik* if recited hemistich by hemistich has two *Avasānas* (pauses), the first at the end of the hemistich the second at the end of the third *karana* (or pāda). Thus also this *Rik* is recited without stopping at the end of the three *karanas*, or of the twenty four syllables the pause (*avasāna*) should be made. Thus I recite to thee the *Sāvitrī* I recite to thee the *Gāyatrī* I recite to thee the verse of *Viśvāmitra*. 'For adds *Nārāyaṇa* if the *Gāyatrī* has been recited the whole complex of the Veda being of that very

20 Let him thus recite (the hymns belonging to) each *R̥ishi*, or (each) *Anuvāka*,

21 Of the short hymns (in the tenth *Mandāla*) an *Anuvāka*,

22 Or as much as the master may think fit

23 Or optionally he may recite the first and last hymn of (each) *R̥ishi*,

24 Or of (each) *Anuvāka*

25 (Or) one (verse) of the beginning of each hymn

26 The teacher may optionally say at the beginning of the hymn, This is the commencement

27 This has been (further) explained in (the treatise about) the *R̥ishisvādhyāya*

substance a complete knowledge thereof has been produced. The commentator then indicates a shorter form for the teacher's words which our *Sūtra* prescribes by *esheti*. This verse belongs to *Savitar* it is a *Gâyatri* its *R̥ishi* is *Viśvamitra*

21 The *Kshudrasūktas* are the hymns *R̥ig veda* X 129-191

24 seq. This seems to be an abridged method by which students who had not the intention of becoming Vedic scholars, and probably chiefly students of the *Kshatriya* and *Vaiśya* caste could fulfil their duty of learning the *Veda*. a student who knew the first and last hymn of a *R̥ishi* or of an *Anuvāka*, was as would seem from these *Sūtras* by a sort of fiction considered as though he had known the whole portion belonging to that *R̥ishi* or the whole *Anuvāka*.

27 *Nārāyaṇa* explains *R̥ishisvādhyāya* by *mantrasamhitā*. He says 'The *Anuvāka* na which has been declared here is to be understood also with regard to the *svādhyāya* i.e. to the *Samhitā* of the *Mantras*. I think there is a blunder in the MS. and instead of *tad api svādhyāye gñeyam* we ought to read *tad r̥ishi svādhyāye gñeyam*. In this case we should have to translate the quoted passage is to be understood with regard to the *R̥ishisvādhyāya* i.e. to, &c. —I think, however that the true meaning of the *Sūtra* is different from what *Nārāyaṇa* believes it to be. The expression *vyākhyātam* apparently conveys a reference to another treatise in which the rules regarding the *R̥ishisvādhyāya* would seem to have been fully set forth. The *Srauta sūtra* contains

28 When (the lesson) is finished he takes the young Kusa shoots makes of cow dung a pit at their roots, and sprinkles water on the Kusa (shoots) for each hymn

29 For the rest of the day standing and fasting

KHANDA 8

1 In the afternoon having obtained by begging fried barley grains, he shall sacrifice them with his hand on the fire according to the rites of the Agya oblations with the text 'The lord of the seat the

no passage which could be the one here referred to we may suppose therefore that either a chapter of a Pratisakhya is quoted here or a separate treatise on the special subject of the *R̥ṣhisvādhyāya*. References to such treatises are found in the Sūtra texts in several instances of which the most important is that in the *Gobhila-Gr̥hya* I, 5 13 On what day the moon becomes full the knowledge thereof is contained in a special text, that one either should study or ascertain when the Parvan is from those who have studied it

28. *Nārāyaṇa* First stand the Mantras then the *Brāhmaṇa*, because it contains the *vinīyoga* (the ritual use of the Mantras) then the *Smṛiti* texts such as *Manu* &c When he has repeated these texts to the student after the end of the *Anuvākana* the teacher should take from the student the Kusa blades which had been taken up before for the sake of the *Anuvākana* (see Sūtras 5 seq) &c —The teacher is made the subject of this rule also by *Rāmaṇdra* On *yathāśūktam* *Narāyaṇa* observes that according to some teachers these water oblations were directed to the *R̥ṣhis* of the different hymns (*r̥ṣhīn uddīryeti keṇī*) This statement seems to be countenanced by IV, 6 6 Comp the note below on IV 9 1

29 This rule concerns the *Brahmakāraṇa*. *Nārāyaṇa*. See also *Ārvalāyana* I 22 11

8 1 This is the *Anupravaṇīyahoma* treated of by *Ārvalāyana* at I 22 12 seq There it is stated that this sacrifice should be performed as well after the recitation of the *Sāvitrī* as after the other

wonderful' (Rig veda I 18, 6 seq), verse by verse down to the end of the hymn,

2 Causing the teacher by (the gift of) food to pronounce auspicious wishes

KHANDA 9

1 In the forest, with a piece of wood in his hand seated he performs the Sandhyâ (or twilight devotion) constantly, observing silence turning his face north west, to the region between the chief (west) point and the intermediate (north-western) point (of the horizon), until the stars appear

2 Murmuring, when (the twilight) has passed, the Mahâvyâhritis the Sâvitri and the auspicious hymns

3 In the same way in the morning, turning his face to the east, standing until the disk of the sun appears

10 1 When (the sun) has risen the study (of the Veda) goes on

portions of the Veda for instance as the commentary there has it after the Mahânâmñs the Mahâvrata and the Upanishad have been recited Nârâyana indicates the time of this sacrifice in the words On that same fast day (chap 7 29) in the afternoon.

2 He shall, by pronouncing such words as svasti bhavanto bruvantu dispose the teacher favourably so that he may say svasti! Nârâyana

9, 1 On the Sandhyâ ceremony comp chiefly Baudhâyana II, 7 Samitpâni of course is not samyatapâni as Nârâyana explains it On anvash/amadesa comp Professor Stenzler's note on Âśvalâyana III 7 4

2 The Svastyayanas are texts such as Rig veda I, 89 IV 31

10 1 This Sûtra evidently should be placed at the end of the ninth chapter comp IV 6 9 The fact that, as the commentary observes, the words nityam vâgyatah (chap 9, Sûtra 1) are to be

KHANḌA 10

2 Every day in the evening and in the morning,

3 He establishes the fire (in its proper place),
wipes (with his hand the ground) round (it), sprinkles (water) round (it), bends his right knee

4 (And puts fuel on the fire with the texts) To Agni I have brought a piece of wood to the great Gâtavedas, may he, Gâtavedas give faith and insight to me Svâhâ!

'Firewood art thou, may we prosper Fuel art thou, splendour art thou, put splendour into me Svâhâ!

Being inflamed make me prosperous in offspring and wealth Svâhâ!

'Thine is this fuel, Agni, thereby thou shalt grow and gain vigour And may we grow and gain vigour Svâhâ!

supplied here also points in the same direction That this Sûtra has nothing to do with the Agnipariśadyâ, of which the tenth chapter treats becomes evident also from Râmakandras Paddhati

4 Narâyana samiddham iti mantralingât samiddham homaḥ
mantraprâthaktvât karmaprâthaktvam iti nyâyât.

In the Atharva veda XIX 64 1 the MSS have Agne samiddham âhârsham Professors Roth and Whitney have conjectured in this passage agre instead of Agne It is shown by our passage and the corresponding ones in the other Sûtras that the true reading is Agnaye Instead of âhârsham we should read âhârsham as all the parallel texts have In the passage 'Firewood art thou, might we prosper, there is a play upon words untranslatable in English edho'sy edhiśimahi Perhaps instead of samiddho mâṁ samardhaya we should read samriddho mâṁ samardhaya. As the Mantra referred to the Samiddh offering samriddha could very easily be supplanted by the participle of samiddh In the parallel texts indicated p 139 of the German edition it should be Vâg Samh II 14 a

5 Having then sprinkled (water) round (the fire)
 6 He approaches the fire with the verse 'May Agni (vouchsafe) to me faith and insight, not-forgetting (what I have learned) and memory, may this praiseful Gâtavedas give blessing to us

[7 He makes with ashes the tripundh^{ra} sign (the sign of three strokes) which is set forth in the (treatise on the) Sauparṇavṛata, which is revealed which agrees with the tradition handed down by the ancients with the five formulas The threefold age (see above I 28 9), one by one, on five (places) viz. the forehead, the heart, the right shoulder and the left, and then on the back]

8 He who approaches the fire after having sacrificed thus, studies of these Vedas, one, two, three, or all

KHANDA 11

1 Now (follows) the directing to the (special) observances

2 The rules for it have been explained by the initiation

3 He does not recite the Sāvitrī

7 This Sūtra is wanting in one of the Haug MSS and in the Sambavya MS Rāmakaṇḍa's Paddhati takes no notice of it I take it for a later addition It should be noticed that the words dakṣiṇaskandhe ka pañkaṣu form a half Sloka

11 1 On the four Vratas of which the Sukṛiya precedes the study of the main part of the Veda, the Sākvara, Vratika, and Aupanishada that of the different sections of the Āraṇyaka, see the note on chap 7 1 and the Introduction, p 8 On the name of the Sukṛiya Rāmakaṇḍa says, sukṛiyasabdo vedavāñi, tatsam bandhād vratam api sukṛiyam.

2, 4. See the note on chap 6, 1 2

4 Some say that the handing over of the staff forms the end (of this ceremony)

5 During the northern course of the sun, in the time of the increasing moon—

6 The teacher having abstained through one day and one night from sexual intercourse and from eating flesh—

7 With the exclusion of the fourteenth day and of the eighth (of the half month),

8 And of the first and last, according to some (teachers)

9 Or on what day else the constellation seems lucky to him, on that day he shall direct (the student) to the duties of holiness according to the Sūkriya rite

10 Let him observe (those) duties through three days or twelve days, or one year, or as long as the master may think fit

11 The Sākvara (observance), however, (is to be kept) one year

12 (So also) the Vratika and Aupanishada (observances)

13 When the time has elapsed, when the duties

4 On the *danāpradana*, see chap 6 2

6 The pleonasm *brahmaṣāryam upetya* *brahmaṣārī* should be removed by expunging *brahmaṣārī* which is omitted in the *Sāmbavya* text[†] Comp chap 12 Sūtra 8, VI, 1 2

7 Comp below IV 7 7

9 In the *Sāmbavya* text this Sūtra has a fuller form It runs there thus he shall direct (the student) to the duties of holiness according to the Sūkriya rite, the teacher saying ' Be a Sūkriya-brahmaṣārī the other one replying I will be a Sūkriya brahmaṣārī Thus also at the other observances he shall pronounce each time the name of the observance to which he directs him

10 Comp above II, 5, 1

13 The *Samyu Bārhaspatya*, i.e the verse beginning with the

have been observed, when the Veda has been studied down to the *Samyu Bārhaspatya* (hymn) let (the teacher then) should he intend to instruct (the student) in the secret (part of the Veda), ascertain the time (through which the student has to observe the special rites) and the rules to be observed, from the (special) directions (that are handed down on this subject)

KHANDA 12

1 After (the student) has eaten something in the morning, in the afternoon, to the north east—

words *taś kām yor ā vrinīmahe*, is the last verse of the Rig veda in the Bāshkala redaction See below, the note on IV, 5, 9

On *kālanīyamam* see Nārāyaṇa's note, pp 140 seq of the German edition

12, 1 seq The Indian tradition (with the exception only as far as is known to me of the *Sāmbavya* commentary) refers the ceremonies described in this chapter like those treated of in chap 11, as well to the *Sukriya* as to the *Sākhvara* and the other *Vratas*. This is not correct. The eleventh chapter gives the rites common to the four *Vratas* the *Sukriya* vrata is connected with no special ceremonies beside those so that the exposition of this *Vrata* is brought to an end in that chapter. The last *Sūtra* of chap 11 marks the transition to the special rites which are peculiar to the three other *Vratas*, and are connected with the character of mystical secrecy attributed to the *Āraṇyaka*, and thus it is with the exclusion of the *Sukriya* that the twelfth chapter refers only to those *Vratas*. The difference which we have pointed out between the two chapters finds its characteristic expression in *Sūtras* 9 and 11 of chap 11 compared with chap 12 13 14, in the former *Sūtras* the statements there given are expressly extended to the *Sukriya*, the *Sākhvara*, the *Vratika*, and the *Aupamshada*, while in the latter passage mention is made first of the *Mahānāmni*, i e the text corresponding to the *Sākhvara* vrata, and then the *uttarāṇi prakaraṇāni* (the following sections) are referred to, i e the *Mahāvratā* and the *Upanishad*, so that the *Sukriya* vrata or the texts the study of which is entered upon by that *Vrata* are left out here.

There is a good deal of confusion in the several commentaries

2 Having sacrificed the teacher then asks him with regard to those deities to whom he has been given in charge (see above, chap 3 1) Hast thou fulfilled the duties of holiness before Agni, Indra the Sun and the Visve devās ?'

with regard to the succession of the different ceremonies taught in this chapter They all agree in stating that after the lapse of the year through which the Vrata is kept a ceremony is performed called Uddikshāṇikā, i.e. the giving up of the Dīkshā or preparatory observance This Uddikshāṇikā consists chiefly in the teacher's ascertaining whether the student has fulfilled the duties involved by the Vrata (see Sūtras 2 and 3) Besides that there is no doubt that a repetition of the Upanayana (chap. 11 2) also formed part of the preparatory rites for the study of the Āraṇyaka. As to the way in which these different ceremonies and the other rites described in this chapter would have to be arranged according to our text, it is perhaps best to follow the statements given in an epitome from the bālāvabodhanartham R̥ṣidāivataāhāṇḍopaddhatī (MS Berol Chambers, 199 a fols 13-16), the slight confusion therein is not difficult to get rid of There we read, 'The Sākvara, however is to be kept one year (chap 11 11) When the Uddikshāṇikā has been performed, and three nights (chap 12 6) or one day and one night (ibid. 7) have elapsed the Upanayana should be performed as above (chap 11 2) with this difference that at the end of the formula mama vrata &c (chap 4, 1) one should say "May Brihaspati join thee to me for the holy observance of the Sākvara through one year O Devadatta! (On this formula, resting on a misunderstanding of chap 4, Sūtra 2 see the Introduction p 8) The rest is the same as at the Sukriya Then when the year (chap 11 11) has elapsed and the Uddikshāṇikā has been performed, and the three days or the night have passed (chap 12 6 7) he should go out of the village and in the north eastern direction &c (here follows the description of how the secret doctrines should be taught to the student according to Sāṅkh VI) The confusion showing itself in the double mention of the Uddikshāṇikā before and after the Upanayana, should no doubt be put to the account of the excerptor or perhaps even of the MS, what the meaning of the original Paddhatī was is sufficiently shown in the remarks on the following Vratas, for instance, on the Vrātika (fol 16) Now follows the Vrātika vrata It lasts one year (chap

3 If he answers, 'I have fulfilled them sir' —

4 The teacher three times envelops from the left to the right with a fresh garment the face (of the student) who is standing behind the fire, in front of the teacher with his face to the east

5 He turns the skirt (of that garment) upwards so that it cannot slip down,

6 (And says) 'Leaving off for three days the putting on of fuel the going for alms the sleeping on the ground and the obedience to the teacher fast in the forest, in a god's house or in a place where Agnihotra is performed keeping silence with earnest care

11 12) When the Sâkvara has reached its end [here we find added at the margin of the MS 'After the Uddikshankâ has been performed These words ought not to be received into the text in the corresponding passage on the Aupanishada vrata they are not found] he performs the whole ceremony, beginning from the smearing (of the Sthanâla with cow dung) the drawing of the lines, &c, as at the Upanayana and then when one year has elapsed, he performs the Uddikshankâ and the rules [given in chap 12, 9 seq] are observed as above I think that here the meaning of the text is correctly represented first comes the Upanayana then follows the Vrata lasting one year then the Uddikshankâ. After this ceremony the teacher gives to the student the directions mentioned in chap 12 16 then follow the three days, or the one night (chap 12 6 7) and finally they both go out of the village to the north-east, and in the forest they recite the Rahasya

On the whole ceremonies connected with the study of the Âra-nyaka the sixth book should be compared

5 Nârâyana Vastrasya dasâh prântabhâga[m] upanishât krâtvâ tathâ badhniyâd yathâ na sambhraryeta adhastan na patati tathâ vidheyam

6 The things which the student here is ordered to leave off for three days are the same that are mentioned above chap 6 8 as his standing duties. According to Nârâyana this would be the Âdêsa mentioned in chap 11 13

7 Here some (teachers) prescribe the same observances only for one night, during which he is to stand

8 The teacher refrains from eating flesh and from sexual intercourse

9 When those three days or that night has elapsed, going out from the village he shall avoid to look at the following (persons or things) that form impediments for the study (of the Veda)

10 Raw flesh, a *Kandāla*, a woman that has lately been confined, or that has her courses blood persons whose hands have been cut off cemeteries and all sorts of corpse like (animals ?) which enter (their dens ?) with the mouth first (?) keeping them away from the place where he dwells

8 Comp chap 11 6

10 With *Sūtikā* is meant a woman during the first ten days after her confinement, for which period the *asauka* lasts—*Apa hasta* is rendered by *Nārāyaṇa* by *kṛinnahasta* the comment on the *Sāmbavya Gṛhya* mentions *āyudhāṅkitahastāms ka*. The translation of the last words of this *Sūtra* (*sarvāṇi ka sava rūpāṇi yāny āsyena na [or āsyena?] praviseyuḥ svasya vāsān nīrasan*) is absolutely uncertain. *Nārāyaṇa* says that such animals as lions serpents &c are designated in common use as *savarūpāṇi*. (This literally means 'having the form of a corpse Immediately afterwards *Nārāyaṇa* gives a nearly identical explanation of *savarūpa* as different from the one stated first So perhaps we may conjecture that his first explanation rests on a reading *sarpārūpāṇi*, comp the reading *sarvarūpa* of *Pāraskara*.) Of these the animals entering their dwelling-places with the mouth first (*āsyena*) are to be understood here as forming, when looked at, an impediment for the study *Nārāyaṇa* then says that other authorities understand *sava* in the sense of a dead human body, then *savarūpāṇi* are beings having the form thereof (*tadrūpāṇi*) such as dogs, jackals, &c The words *yāny āsyena praviseyuḥ* signify that the study is impeded also on the sight of lions tigers, &c, for these enter their dwelling places with their faces first (? *anu mukhaiḥ kṛtvā*). The words *svasya vāsān nīrasan* mean,

11 Going out (from the village) in a north eastern direction the teacher sits down on a clean spot turning his face to the east

12 When the sun has risen, he recites, in the way prescribed for the Veda study, (the *Āraṇyaka* texts to the student) who is to keep silence and who wears a turban

13 This rule is to be observed only for the *Mahānāmni* verses

14 At the sections however that follow (after the *Mahānāmni*s) the other one hears while the teacher recites them for himself

15 He gives (to the teacher) the turban a vessel a good cow

16 (The teacher accepts the gifts) with the verses

according to Nar 'when he— e the teacher—goes out of his dwelling-place. Ramacandra says that *savarūpa* either means lions snakes and other dangerous animals or nails horns and other such things that fall off or are severed from the body. The text of the *Sāṅkhavya* MS is *sarvāṇi ka syāmarūpāṇi yāvanya (?) praviseyuḥ* which the commentary explains *sarvams ka bhakṣyavargāms ka*. I think there can be little doubt that the text of *Sāṅkhayana* is correct (except that some doubt will remain as to *āsyena* or *āsyena*) the more so as the passage reoccurs, nearly identically below at VI 1 4 5. As to the translation we can only go so far as to venture the opinion that the *Sāṅkhayana* text does not admit the interpretation given by *Gayarāma*, and accepted by Professor Stenzler (who compares *Āpastamba* I 11 27, *Gautama* XVI 41) in *Pāraskara* II 11 3 for *sarvarupa* which consequently should, in our opinion, be rejected also in that passage of *Pāraskara*. For ascertaining the true meaning of *savarūpa* we shall have to wait until new parallel passages have been discovered.

12 The rules for the *Anuvāṇa* have been given above in chap 7

13 The *Mahānāmni* verses are given in the fourth *Āraṇyaka* of the *Āitareya*nas. See *Sacred Books of the East*, I, p xliii

Thou him' (Rig veda I 18, 5) and 'High in the sky (Rig veda X 107 2), or (he accepts them) all with the Pranava (i e. the syllable Om)

17 Here some prepare a mess of rice for the Visve devâs at all sections (of the *Āraṇyaka*),

18 For the gods to whom he has been given in charge, according to *Māndūkya*

KHANDA 13

1 Now (follow) the rules regarding the staff

2 Let him not leave a passage between himself and the staff

3 Now should any one of these things viz staff girdle, or sacrificial cord, break or rend the same penance (takes place) therefore which (has been prescribed) at the wedding with regard to the chariot.

4 If the girdle cannot be repaired he makes another and speaks over it (the following verses)

5 'Thou who knowest the distinction of pure and impure, divine protectress Sarasvatī, O girdle prolong my vow unimpaired, unbroken

Thou Agni art the pure bearer of vows Agni carry hither the gods to our sacrifice and our oblation

'Bearing the vows the infallible protector of vows be our messenger undecaying and mighty Giving treasures, merciful, Agni, protect us, that we may live Gâtavedas!

6 And he ties the sacrificial cord to the staff

7 Here it is said also

18 Comp the second Sūtra of this chapter

13 3 See above, I 15 9 seq

8 'Let him sacrifice the sacrificial cord and the staff, the girdle and also the skin in water after the completion of his vow with a Varuṇa-verse or with the essence (of the Vedas, i.e. the syllable Om)

KHANDA 14.

- 1 Now (follows) the Vaisvadeva (sacrifice)
- 2 The rite of the sacrifice has been explained
- 3 Let him pour oblations of prepared Vaisvadeva food in the evening and in the morning into the (sacred) domestic fire
- 4 To Agni svāhā! To Soma svāhā! To Indra and Agni svāhā! To Vishṇu svāhā! To Bharadvāja Dhanvantari svāhā! To the Visve devās svāhā! To Pragāpati svāhā! To Aditi svāhā! To Anumati svāhā! To Agni Svishtakṛt

8 Nārāyaṇa here quotes Rīg veda I, 24 6 which is the first verse in the Rīg veda addressed to Varuṇa (i.e. to Varuṇa alone not to Mitra and Varuṇa &c)

14, 1 The rules regarding the Vaisvadeva sacrifice stand here as I have already pointed out in the German edition p 142 in a very strange position amid the matter that concerns the student and before the description of the ceremony that concludes studentship (the Samāvartana III, 1) On the first word of the chapter, atha Nārāyaṇa observes that thereby the householder is marked as the subject of the following rules It seems rather forced to explain the position of this chapter as Nārāyaṇa does by pointing out that in some cases, for instance when the teacher is away on a journey a student also can eventually be called upon to perform the Vaisvadeva sacrifice (comp below chap 17 3)

2. This Sūtra shows, according to Nārāyaṇa, that the Vaisvadeva offering does not follow the ordinary type of sacrifice (the Pratisrute homakalpa, as it is termed above I, 9, 19) but the form described in the Agnikāryaprakaraṇa, above, chap. 10 3 seq

svâhâ !'—having thus offered the oblations belonging to those deities,

5 He then shall offer Balis (i e portions of food) in the centre of the floor to the same deities, (then another Bali with the words) Adoration to Brahman and to the Brâhmanas! and (with the verse) Vâstoshpati accept us (Rig-veda VII, 54, 1) in the centre of the floor to Vâstoshpati

6 He then distributes Balis, from the left to the right, through the different quarters (of the horizon to the presiding deities) in due order (with the words),

7 'Adoration to Indra and to those belonging to Indra! Adoration to Yama and to those belonging to Yama! Adoration to Varuna and to those belonging to Varuna! Adoration to Soma and to those belonging to Soma! Adoration to Brîhaspati and to those belonging to Brîhaspati!'

8 Then (turned) towards the disk of the sun Adoration to Aditi and to the Adityas! Adoration

5 He shall offer a Bali to those deities i e to those ten deities to whom he has sacrificed to Agni, &c (see Sutra 4) addressing them with the word Adoration (to such and such a deity)—because in the other cases the word adoration (nama) has been prescribed for the Bali' Narâyana

6 7 The distribution of Balis begins in the east, which is the part of the horizon sacred to Indra it then proceeds to the south the west, the north which are sacred respectively to Yama Varuna, and Soma Finally the Bali belonging to Brîhaspati and the Bârhaspatyas is offered, according to Narayana, to the north east.

8 The commentators (see p 142 of the German edition) differ as to whether âdityamandala means the disk of the sun towards which this Bali should be offered or a place or an apartment of circular form (âdityamandalarûpe mandalâgâre, as in my opinion we ought to correct the reading in Nârâyana's note)

to the Nakshatras to seasons to months, to half months, to days and nights to years¹

9 'To Pushan, the path maker, to Dhâtar, to Vidhâtar and to the Maruts — (thus) on the thresholds

10 To Vishnu on the grindstone

11 'To the tree — (thus) in the mortar

12 'To the herbs — (thus) where the herbs are kept

13 'To Parganya, to the waters — (thus) near the water-pot

14 'Adoration to Sri' — (thus) in the bed at the head, 'to Bhadrakâlî at the foot

15 In the privy, 'Adoration to Sarvânnabhûti¹

16 Then (he throws a Balî) into the air, in the evening with the words 'To the night walkers' in the morning with the words 'To the day walkers' and with the verse Which gods (Rig veda I 139 11)

17 To the unknown deities to the north, and to Dhanapati (i e the Lord of treasures)

18 With the sacrificial cord suspended over the right shoulder he pours out the remnant to the south with the verse 'They whom the fire has burnt (Rig-veda X, 15 14)

19 When he has made his offerings to gods fathers (i e. Manes) and men let him give food to a Srotriya (i e to a learned Brâhmana)

20 Or let him give alms (of food) to a student.

21 Let him immediately afterwards offer food to a female under his protection, to a pregnant woman, to boys and to old people

²¹ Comp Böhlingk Roth s v suvâsinî and Professor Buhler's note on Gautama V 25

22 Let him throw (some food) on the ground for the dogs, for the dog-butchers and for the birds

23 Let him eat nothing without having cut off (and offered as a Bali) a portion thereof

24 (Let him) not (eat) alone

25 Nor before (the others)

26 With regard thereto it has been said also in the *Rik* 'In vain the fool gains food (Rig veda X 117 6)

KHANDA 15

1 Should any one of the six persons (mentioned in the *Srauta sūtra* and in the *Sūtras* 4-9) to whom the *Arghya* reception is due, visit (him), let him make (ready) a cow a goat, or what (sort of food) he thinks most like (thereto)

2 Let the *Argha* not be without flesh

3 On the occasion of a sacrifice and of a wedding let (the guest) say, 'Make it (ready)

22 23 Probably these *Sūtras* should be divided after 11:

23 *Pūrvam* means, he should not eat before his relations (*bandhubhyaḥ pūrvam prathamataḥ*) *Narayana*

15 1 This *Sūtra* presupposes the *Srauta-sūtra* IV 21 1 To six persons the *Argha* reception is due viz to the teacher to an officiating priest to the father in law to a king to a *Snātaka* to a friend. Here the fourth person mentioned is the *svasura* while in the *Gr̥hya* text the expression *vaiivāhya* is used It is difficult not to believe that both words are used in the same sense and accordingly *Nārayana* says *vivahyaḥ svasuraḥ* Comp Professor Stenzler's note on *Pāraskara* I, 3 1, *Āpastamba* II, 8 7 *Gautama* V 27

Sāmānyatamam sadṛśitatamam māśhādikam (*mākhādikam* the MS) *annam Nārayana*.

2 3 These *Sūtras* are identical with *Pāraskara* I 3 29 30 The following *Sūtra* of *Pāraskara* stands in the *Sankhāyana* text as

- 4 The animal (offered) to the teacher is sacred to Agni,
- 5 If offered to an officiating priest to Brîhaspati
- 6 If to the father in-law, to Pragâpati,
- 7 If to a king to Indra
- 8 If to a friend to Mitra
- 9 If to a Snâtaka to Indra and Agni
- 10 Even if he performs more than one Soma sacrifice during a year, let only priests who have received (from him) the Arghya reception officiate for him, not such who have not received it
- 11 Here it is said also

Sûtra 10 Probably Paraskara here represents the text which both Sûtrakâras follow more exactly and the enumeration given by Sâṅkhâyana in Sûtras 4-9 of the different categories of Arghyas with the corresponding deities is an addition to that original stock of rules

Apparently the two Sûtras 2 and 3 stand in contradiction to each other as Sûtra 2 seems to prescribe that at the Argha meal in every case flesh should be given to the guest and Sûtra 3 specifies only two occasions on which the killing of the Argha cow cannot be dispensed with. Perhaps the meaning is this that it is not necessary except in the cases of a sacrifice and of a wedding to kill a cow expressly for that purpose but that in any case even if the cow offered to the guest be declined by him the host should take care that some flesh be served at that meal. So says Nârâyana in his note on Ârvalâyana Grîhya I 24 33 *Parukaranapakshe tanmâmsena bhoganam utsarganapakshe mâmsântarena*. Similarly the Buddhists distinguish between eating flesh and eating the flesh of an animal expressly killed in order to entertain that very guest

6 The literal translation of *vaivâhya* would be 'a person related by marriage' But comp the note on Sûtra 1

8 *Priya* of course does not mean *gamâtar* as is stated in a number of commentaries. Gobhila says, *priyo tithiḥ*

11 Other persons, for instance a king can claim the Argha reception not more than once a year Comp Âpastamba II 8 7, Gautama V, 28 29 &c.

KHANDA 16

1 'At the Madhuparka and at the Soma sacrifice at the sacred rites for fathers (Manes) and gods only animals may be killed, not elsewhere thus has Manu said

2 'Both his teacher and his father, and also a friend who does not stay in his house as a guest whatever these dispose, that let him do, such is the established custom

3 'Let him not consider as a guest a person living in the same village or one that comes in returning from a journey (but let him consider as a guest only) one who has arrived at his house where the wife or the fires (of the host) are

4 '(The fire of) the Agnihotra, bulls, and a guest that has come in at the right time children and persons of noble families these burn up him who neglects them

5 'A bull, the Agnihotra and a student, these three prosper only if they eat, there is no prosperity for them if they do not eat

6 Day by day the domestic deities approach the man who performs the domestic rites in order to receive their share (that) let him pour out to them

KHANDA 17

1 'Even if a man constantly gather grass and perform the Agnihotra, a Brâhmana who stays (in his

16 3 Comp Gautama V 40 &c.

4 On the right time for the arrival of a guest, see Gautama loc c t.

house) without receiving honour takes away all his good works

2 'One should give (even) if it were only a water pot, one should sacrifice (even) if it were a piece of wood (even) down to one hymn or to one Anuvāka the Brahmayagña is enjoined

3 When on a journey let him not fast, (during that time) the wife keeps the vow Let his son his brother, or his wife, or his pupil offer the Bah oblation

4 'Those who perform this Vaisvadeva sacrifice in the evening and in the morning, they will prosper in wealth and (long) life, in fame and offspring'

KHANDA 18

1 A student who is going to set out on a journey speaks thus to his teacher

2 'Of inhalation and exhalation —(this he says) in a low voice, Om, I will dwell'—this aloud

3 (The teacher) in a low voice (replies), To inhalation and exhalation I, the wide extended one, resort with thee To the protecting god I give thee in charge God Savitar, this student belongs to thee, I give him in charge to thee protect him, do not forsake him

4 'Om, hail' the teacher aloud Hail!' the teacher aloud

Here ends the Second Adhyāya

18 2 Perhaps vatsyāmī (I will dwell) is a sort of euphemism for pravatsyāmī (I will go away)

ADHYAYA III, KHANDA 1

1 A bath (shall be taken by the student) when he is going to return home (from his teacher)

2 'A bull's hide'—this has been declared On that hide he makes him sit down and have his hair and beard cut and the hair of the body and the nails

3 Having had (the cut-off hair-ends, &c) thrown away together with rice and barley, with sesamum seed and mustard seed, with Apâmârga and Sadâpushpt flowers

4 Having sprinkled him (with water) with the Âpohishtîya hymn (Rig veda X 9)

5 Having adorned him,

6 Having dressed him with two garments with (the verse), 'The garments both of you (Rig veda I 152 1)

7 He then puts on him a golden ornament (with the words) Giving life and vigour (Vâgasaneyi Samhitâ XXXIV, 50)

8 With (the verse), Mine, Agni be vigour (Rig-veda X, 128, 1), the veiling (of the head is done)

9 With (the verse), 'House by house the shining one (Rig veda I, 123, 4) (he takes) the parasol,

10 With (the verse), 'Rise up' (Rig-veda X, 18, 6) the shoes

1 2 Comp. above, I 16 1, and the note there

4 Nârâyana says here enam mânavakam abhishîtya abhishekam snânânam kârayitvâ Comp Pâraskara II, 6, 9 seq

- 11 With (the verse) 'Long be thy hook (Rig-veda VIII, 17, 10) he takes a bamboo staff
- 12 Let him sit that day in solitude
- 13 With (the verses), 'O tree' with strong limbs,' and, 'A ruler indeed' (Rig-veda VI, 47 26, X 152, 1) let him mount the chariot.
- 14 (Before returning home) let him first approach a place where they will perform Argha for him with a cow or a goat.
- 15 Or let him return (making his start) from cows or from a fruit bearing tree
- 16 With (the verses), Indra, give us best goods and, 'Be friendly, O earth (Rig-veda II, 21, 6, I, 22, 15) he descends (from the chariot)
- 17 Let him eat that day his favourite food
- 18 To his teacher he shall give (that) pair of garments the turban ear rings and jewel, staff and shoes, and the parasol

KHANDA 2

- 1 If he wishes to have a house built, he draws with an Udumbara branch three times a line round (the building ground) with (the words) 'Here I include the dwellings for the sake of food,' and sacrifices in (its) centre on an elevated spot,
- 2 (With the texts,) 'Who art thou? Whose art

- 12 Pratilīna evidently means the same thing that is so often expressed in the Buddhist texts by paṭisaṭṭhāna
- 18 The pair of garments are those referred to in Sūtra 6 on the turban see Sūtra 8 On staff and shoes comp Sūtras 10 11, on the parasol Sūtra 9
- 2 1 seqq On the house of the Vedic Indians comp Zimmer, *Altindisches Leben*, pp 148 seqq.

thou? To whom do I sacrifice thee desirous of (dwelling in the) village? Svâhâ!

Thou art the gods share on this (earth) From here have sprung the fathers who have passed away The ruler has sacrificed, desirous of (dwelling in the) village, not omitting anything that belongs to the gods Svâhâ!

3 Having had the pits for the posts dug,

4 He pours water gruel into them,

5 And with (the verse), 'This branch of the immortal one I erect, a stream of honey, promoting wealth The child, the young one, cries to it the cow shall low to it, the unceasingly fertile one'—he puts an Udumbara branch which has been besmeared with ghee into the pit for the right door-post

6 This branch of the world I establish, a stream of honey promoting wealth The child the young one, cries to it, the cow shall low to it that has a young calf—thus to the left.

7 In the same way at the two (pits) to the south, to the west, and to the north

8 With (the verse), 'This branch of this tree, that drops ghee, I erect in the immortal The child, the young one cries to it, cows shall flock to it, unceasingly fertile ones'—he erects the chief post

9 May the young child come to it, may the calf , may they come to it with a cup of Parisrut, with pots of curds

9 On parisrut, see Zimmer, *Altindisches Leben*, p 281 The words *bhuvanas pari* give no sense, Pâraskara probably gives the true reading, *â vatso gagadaiḥ saha* (III 4 4 comp Sâtra 8 *Vasûm ka Rudrân Âdityân Îśanam gagadaiḥ saha* *gagada* is explained in Gayarâma's commentary by *anuga, anukara*) The word *gagada* of course was exposed to all sorts of corruptions

KHANDA 3

1 Stand here, O post, firm, rich in horses and cows stand safely, dropping ghee stand here, fixed in the ground prosperous long lasting (?) amid the prosperity of people who satiate themselves May the malevolent ones not reach thee'

'Hither are called the cows, hither are called goats and sheep, and the sweet essence (?) of food is called hither to our house

'Stand fast in the Rathantara, recline on the Vāmadevya establish thyself on the Brīhat —with (these texts) he touches the chief post

2 When the house has been built conformably (to its proper dimensions), he touches the posts

3 The two (posts) to the east with (the words) 'Truth and faith'

4 Those to the south with (the words), 'Sacrifice and gift'

5 Those to the west with (the words), 'Strength and power'

6 Those to the north with (the words), 'The Brahman and the Kshatra'

7 'Fortune the pinnacle, law the chief post'

Thus the text of Ârvalāyana has *gāyatām saka* the Atharva ved. (III, 12 7) *gagatā saha* and from this *gagat* to the bhuvana found in our text the way is not very long

3 1 According to Nārāyana the verse given in chap 2 9 forms one Mantra with those in 3 1 The meaning of *śilamāvatī* is uncertain The word reoccurs in Rig veda X 75 8 Pāraskara (III 4 4) has *sūnritāvatī* On *tilvīla* comp Rig veda V 62 7 The following word is quite uncertain both as to its reading and its meaning Comp p 143 seq of the German edition On *kīlāla*, comp Zimmer loc cit, p. 281

7 Comp Pāraskara III 4, 18

8 Day and night the two door-jambs!

9 'The year the roof!

10 With (the verse) A bull an ocean (Rig veda V, 47, 3) let him bury an anointed stone under the pinnacle

KHANDA 4

1 At the sacrifice to Vâstoshpati—

2 Having established the (sacred) domestic fire outside with (the words), 'I place (here) Agni with genial mind, may he be the assembler of goods Do no harm to us to the old nor to the young be a saviour to us, to men and animals!'—

3 Having put a new water pot on fresh eastward pointed Kusa grass,

4 And spoken over it (the words) 'Unhurt be our men may our riches not be squandered! —

5 He sacrifices three oblations in the forenoon with the Stotriya text of the Rathantara with repetition and Kakubh-forming,

6 (Three oblations with the Stotriya) of the Vâmadevya at midday,

7 Of the Brîhat in the afternoon,

8 The four Mahâvyâhrtis the three verses, 'Vâstoshpati! (Rig veda VII 54 1-3) (the single verses,) 'Driving away calamity, (and) Vâstoshpati,

4 1 The sacrifice to Vâstoshpati is celebrated when the sacrificer enters his new house

2 Comp above, I 7, 9

5-7 On the way of reciting a Pragâtha so as to form three verses, see Indische Studien VIII 25 Zeitschrift der deutschen Morg Gesellschaft XXXVIII 476 The Stotriya of the Rathantara is Rig veda VII 32, 22 seq that of the Vâmadevya IV 31, 1-3 that of the Brîhat VI, 46 1 seq

a firm post (Rig-veda VII, 55 1, VIII, 17 14) and to (Agni) Svishṭakṛt a tenth oblation of cooked food at night.

9 Taking with himself his eldest son and his wife, carrying grain let him enter (the house with the words)

‘Indra’s house is blessed, wealthy, protecting that I enter with my wife with offspring with cattle with increase of wealth with everything that is mine

KHANDA 5

1 To every able one, to every blissful one, to you I turn for the sake of safety, of peace Free from danger may we be May the village give me in charge to the forest All¹ give me in charge to the great one, —thus (he speaks) when leaving the village

2 May the forest give me in charge to the village Great one¹ give me in charge to the all —thus (he speaks) when entering the village, not without (carrying) something (with himself, such as fuel, flowers &c)

3 I enter the blessed, joyful house which does not bring death to men, manly (I enter) that which is rich in men Bringing refreshment dropping ghee (we enter the house) in which I shall joyfully rest’—this verse is constantly to be pronounced (when he enters the house)

5 3 For anyeshv aham we should read perhaps yeshv aham Arvalāyana Śraut II 5 17 has teshv aham

KHANDA 6

1 One who has not set up the (sacred Srauta) fires, when setting out on a journey, looks at his house

2 (He murmurs the text) 'Do ye both Mitra and Varuṇa protect this house for me, unscathed, undisturbed may Pūshan guard it till our return'

3 And murmurs (the verse), 'Upon the path we have entered (Rîg-veda VI, 51, 16)

KHANDA 7

1 When he then returns from his journey he looks at his house (and says)

2 'House, do not fear, do not tremble bringing strength we come back Bringing strength, joyful and wise, I come back to thee, to the house, rejoicing in my mind

'That of which the traveller thinks that in which dwells much joy, that I call the house May it know us as we know it

Hither are called the cows, hither are called goats and sheep and the sweet essence (?) of food is called hither to our house

3 Having approached the (sacred) domestic fire with the verse 'This Agni is glorious to us this is highly glorious Worshipping him (?) may we suffer no harm may he bring us to supremacy —

4 Let him pronounce auspicious words

5 When accepting the water for washing the feet he says, 'The milk of Virâg art thou may I obtain

7 2 On kîlâla, see chap 3 1

5 Padyâ virâg is the Virâg metre so far as it consists of

the milk of Virâg, in me (may) the milk of Padjâ Virâg (dwell) !'

KHANDA 8

1 When one who has not set up the (sacred Srauta) fires is going to partake of the first fruits (of the harvest), let him sacrifice to the Agrayana deities with (Agni) Svishţakṛt as the fourth, and with the word SVAHA, on his (sacred) domestic fire

2 Having recited over (the food) which he is going to eat (the formula) To Pragâpati I draw thee, the proper portion, for luck to me, for glory to me, for food to me! —

3 He thrice eats of it, sprinkling it with water with (the verse), 'From the good you have led us to the better, ye gods! Through thee the nourishment may we obtain thee Thus enter into us O potion bringing refreshment, be a saviour to us to men and animals!'

4 With (the verse), 'This art thou breath, the truth I speak This art thou, from all directions thou hast entered (into all beings) Thou driving away old age and sickness from my body be at home with me Do not forsake us, Indra!'—he touches the place of the heart,

Padas in this connection, of course the phrase is intended besides to convey the meaning of the splendour which dwells in the feet Comp Pâraskara I 3, 12 and Professor Stenzler's note there My German translation of this Sûtra of Sāṅkhayana rests on a misunderstanding

8, 1 The Agrayaneshî is the corresponding rite of the Srauta ritual Comp Indische Studien, X, 343 The deities of that sacrifice are Indra and Agni, the Virve devâs, Heaven and Earth

3 In the text read for tvayâ gvasena, tvayâ-vasena.

5 With (the words), 'The navel art thou, do not fear the knot of the breathing powers art thou, do not loosen thyself (he touches) the navel,

6 With the verse, 'Bliss with our ears (Rig veda I, 89 8), (he touches) the limbs as stated (in that verse),

7 Worshipping the sun with the verse, 'Yonder eye (Rig veda VII, 66, 16)

KHANDA 9

1 May the noisy (goddesses) keep you away from slaughtering hosts May the entire share O cows, that belongs to this lord of cows, suffer no harm among you—(and)

May Pūshan go after our cows (Rig veda VI 54 5)—this he shall speak over the cows when they go away (to their pasture grounds)

2 'May Pūshan hold (Rig veda VI, 54 10) when they run about

3 'May they whose udder with its four holes is full of sweet and ghee be milk givers to us (may they be) many in our stable, rich in ghee —and 'The cows have come' (Rig veda VI 28) when they have come back

4 The last (verse) when he puts them in (into the stable)

5 The hymn, 'Refreshing wind' (Rig veda X 169) (he recites over the cows) when they are gone into the stable

KHANDA 10

1 The new moon that follows after the Phālguna

9 1 The noisy ones are the winds, comp the passage of Sankhayana Śrauta sūtra, quoted p 144 of the German edition

full moon falls under (the Nakshatra) Revati on that (new moon day) he shall have the marks made (on his cattle)

2 With (the words), 'Thou art the world thou sandfold prospering To Indra may exertion (?) give thee Inviolable art thou unhurt sap, food, protection For as many (cows) I shall do this now for more (than these) may I do it in the latest year

3 Of that (cow) that calves first let him sacrifice the biestings with the two verses 'Yearly the milk of the cow (Rig veda X 87 17 18)

4 If she brings forth twin calves let him sacrifice with the Mahavyâhr̥tis and give the mother of the twins (to the Brâhmanas)

KHANDA 11

1 Now (follows) the *Vṛṣhotsarga* (i e setting a bull at liberty)

2 On the Kārttika full moon day or on that day of the Āsvayuga (month) that falls under (the Nakshatra) Revati—

3 He sacrifices after having kindled amid the cows a well inflamed fire, Āgya oblations (with the words)

4 'Here is delight take delight here Svāhā'

10 2 The reading of tvā sramo dadat is doubtful See the Various Readings in the German edition

11 1 A part of this chapter is nearly identical with the corresponding section of the *Kāthaka gr̥hya* see Jolly's article *Das Dharma sūtra des Viṣṇu &c* (Sitzung der philos philol Classe der Bayerischen Academie 7 Juni 1879), p 39 Comp also Pāraskara III, 9, Viṣṇu LXXXVI and Jolly's remarks in *Deutsche Rundschau* X p 428

Here is still standing here is (your) own still standing Svâhâ!

'I have let the calf join its mother May the calf sucking its mother's breast, support increase of wealth among us Svâhâ!

5 With the verse May Pushan go after our cows' (Rig veda VI 54 5) he sacrifices from (a mess of sacrificial food) belonging to Pûshan

6 Having murmured the Rudra-(hymns)

7 (He takes) a one-coloured, two coloured, or three coloured (bull),

8 Or one that protects the herd,

9 Or that is protected by the herd

10 Or it may also be red

11 It should have all its limbs complete, and be the finest (bull) in the herd

12 Having adorned that (bull),

13 And the four best young cows of the herd having adorned those too,

14 (He says) This young (bull) I give you as your husband sporting with him your lover walk about Do not desert us (?), being joined (with us) from your birth In increase of wealth, in food may we rejoice Svâhâ!

15 When (the bull) is in the midst (of the cows) he recites over (them) 'Refreshing &c (Rig veda X 169 1 seq) down to the end of the Anuvâka

16 With the milk of all of them he shall cook milk-rice and feed Brâhmanas with it.

6 Rig veda I 43 114, II 33 VII 46

14 The translation do not desert us, rests on the conjecture mâvasthâta see the Various Readings, and the note on p 145 of the German edition

KHANDA 12

1 After the Âgrahâyanî (or the full moon day of the month Margasîrsha) (follow) the three Ashṭakâs in the second fortnight (of the Margasîrsha and of the two following months)

2 At the first of these he sacrifices vegetables

3 With (the verse) 'She who shone forth first is this (earth), she walks having entered into this (earth) The wife has brought forth (children) the new-creating mother May the three powers follow her Svâhâ'

4 Now (the oblation for Agni) Svishṭakṛzt

5 With (the verses) 'She in whom Yama, the son of Vivasvat and all gods are contained the Ashṭakâ whose face is turned to all sides she has satiated my desires

'They call thy teeth "the pressing-stones, thy

12 1 On the Ashṭakâ festivals of which some texts reckon three while others have four comp Weber Naxatra (second article) pp 337 341 seq Buhler S B E. II, p 214, Ludwig Rig veda vol iv pp 424 seq Atharva veda III 10 The last Ashṭaka which is celebrated in the dark fortnight of Mîgha is called Ekâshṭaka this Ashṭaka is called the wife of the year the image of the year the disposer of the days If the Phâlguna month is reckoned as the first of the year this Ashṭakâ precedes the year's beginning only by a few days there are also some Vedic passages which point to the Ekashṭakas following shortly after the beginning of the year see Weber loc cit, p 342

3 Instead of navakṛzt the parallel texts (except the Mantrabrahmana II 2 12) have navagat, which is explained by nûtanavivâhavatî (Ludwig loc. cit) the three powers are understood by Madhava (in the commentary on Taitt. Saṃh IV 3, 11) as Agni Sûrya, and Kandra

5. After pavamânaḥ there is evidently a word wanting that

udder is (Soma) Pavamâna are the months
and half-months Adoration to thee O glad faced
one! Svâhâ!

KHANDA 13

1 At the middle (Ashṭakâ) and in the middle of
the rainy season,

2 The four Mahâvyâhṛtis (and) the four (verses)
They who have thirsted (Rig veda X, 15, 9 seq)
having quickly recited (these verses) he shall sacri-
fice the omentum

3 Or (he shall do so) with the verse, 'Carry the
omentum, Gâtavedas, to the Manes where thou
knowest them in the world of virtue May streams
of fat flow to them may the wishes of the sacrificer
be fulfilled Svaha!

4 (Then follow) the four Mahâvyâhṛtis (and)
the four (verses) They who have thirsted' (see
Sûtra 2) (thus is offered) an eightfold oblation of
cooked food, together with the cut off portions

indicated the limb of the Ashṭakâ's body identified with the months
and half months

13 1 On madhyavarsha, comp Weber loc cit. pp 331
337 Nârâyana understands not in the middle of the rainy
season but in the middle of the year (see his note p 146 of the
German edition) I cannot help thinking that the word madhyâ
varshe given by the MSS here and in Pâraskara III 3 13 and
explained by Nârâyana is a corrupt reading which we should
correct into mâghyavarsha (the festival celebrated during the
rainy season under the Nakshatra Maghâs) or something like that
The MSS of Ârvalâyana Grîhya II 5 9 have mâghyavarsham ma
ghâvarsham mâdhyâvarsham. Vishṇu (LXXVI 1 comp LXXVIII,
52 and Professor Jolly's note Sacred Books of the East, VII
p 240) mentions 'the three Ashṭakas the three Anvashṭakas
& Mâgha day which falls on the thirteenth of the dark half of
the month Praushṭapada Comp Manu III 273 varshâsu ka
maghâsu ka, Yâgñavalkya I, 260

5 Or Interposed are the mountains, interposed is the wide earth to me With the sky and all the points of the horizon I interpose another one instead of the father To N N svâhâ!

Interposed to me are the seasons and days and nights, the twilight's children With the months and half months I interpose another one instead of the father To N N svâhâ!

'With the standing ones with the streaming ones with the small ones that flow about with the waters the supporters of all I interpose another one instead of the father To N N svâhâ!

'Wherein my mother has done amiss, going astray faithless to her husband, that sperm may my father take as his own, may another one fall off from the mother To N N svâhâ!—these four (verses) instead of the Mahâvyâhrtis if (the sacrificer) is an illegitimate child

6 Or milk rice (should be offered)

7 On the next day the Anvashṭakya ceremony (i.e. ceremony following the Aṣṭaka) in accordance with the rite of the Pindapitryagña

KHANDA 14

1 On the last (Aṣṭakâ) he sacrifices cakes

2 With the words The Ukthya and the Atirâtra the Sadyakṛi together with the metre—Aṣṭakâ!

5 Instead of 'N N (the text has the feminine amushya) the sacrificer inserts the name of his mother For māsās ardhamâsas I propose to read, masais ardhamâsais

7 On Anvashṭakya comp Buhler, S B E XIV, p 50 Jolly loc cit p 59

Preparer of cakes! Adoration to thee O glad faced one Svāha!

3 A cow or a goat is the animal (to be sacrificed) or a mess of cooked food (should be offered)

4 Or he may optionally offer food to a cow

5 Or he may optionally burn down brushwood in the forest and say 'This is my Ash/akâ

6 But let him not neglect to do (one of these things) But let him not neglect to do (one of these things)

Here ends the Third Adhyaya

14, 3-6 This is one of the passages which the author has taken unchanged from a more ancient Sutra, see Arv II 4 8-11 Gobhila IV 1 (end of the chapter) The Sûtras do not refer as their position would seem to indicate to the third but to the second Ash/akâ

5 Comp Weber loc cit p 342 note 1

ADHYAYA IV, KHANDA 1

1 Let him offer (Śraddha oblations) every month to the fathers

2 Having invited an uneven number of Brāhmanas, versed in the Veda, at least three to sit down as (representing) the fathers

1 1 *Khandas* 1-4 contain the rules regarding the Śraddha oblations directed to the Manes. The dinners offered in connection with these Śraddha sacrifices to Brāhmanas and also—though of this of course no notice is taken in Vedic texts—to Sramanas stood in the first line among the exhibitions of liberality of lay people towards priests and monks. Thus we find among the stock phrases that constantly reoccur in the Pāli Piṭakas the mention of Samanas and Brāhmanas who have eaten the food given to them out of faith (saddhādeyyāni bhogananī bhuñṣitvā)—wherein the ‘food given out of faith (saddhādeyya) either chiefly or exclusively means the Śraddha dinners which are so called because the sacrificer gives them full of faith (śraddhasam anvita, Manu III 275) to the Brāhmanas and through them to the Manes.

The principal form of Śraddha is that treated of in chap 1 which is designated in other texts (see for instance Āśvalāyana-Grihya IV, 7 1) as pārvana śraddha. There are, however, besides the pārvana of the new moon other times also considered as admissible for the performing of this monthly Śraddha see Gautama XV 2 seq. Āpastamba II 16 &c and comp on the Śraddhas in general the passages quoted by Professor Jolly, Das Dharma sūtra des Viṣṇu (Sitzung der Bayer Akademie phil Classe 7 Juni, 1899) pp 46 seq, Max Muller India what can it teach us? pp 234 seq 374 seq.

2 As the fathers means he invites the youngest middle aged and eldest Brāhmanas to sit down in the place of the father the grandfather and the great grandfather (Narayana). A similar explanation of pitr̥vat is mentioned by Nārāyaṇa on Āśvalāyana

3 And having strewn sesamum into an uneven number of water-pots

4 He shall pour them out over the hands of the Brahmanas, assigning (this gift) to them with the words 'N N ! This to thee'

5 After this they should be adorned,

6 And after he has (respectfully) spoken to them, and has put food into the fire,

7 Assigning (the food) to them with the words N N ! This to thee' he shall cause them to eat

8 While they are eating he shall murmur the Mahāvyañrtis, the Savitrī the Madhuvatīya verses (Rig-veda I, 90 6 seq) and verses addressed to the Manes and to (Soma) Pavamāna

Grihya IV 7 2 My German translation of this Sūtra ought to be altered accordingly

Besides the Brahmanas mentioned in this Sūtra who represent the fathers according to all the commentaries other Brāhmaṇas had to be invited as representing the Visve devas Nārāyaṇa gives detailed statements as to the number of the paṭṛika and of the daivika Brāhmaṇas to be invited and though at first sight a European reader would rather be inclined to doubt whether at the Śrāddha ceremony as the author of the text intended to describe any Brāhmaṇas at all had to be present except the paṭṛikas the Sūtra 2 5 shows that the commentators are quite right in their statements regarding both categories of Brāhmaṇas

5-7 It would be more natural to alter the division of the Sūtras so as to bring amantrya in the fifth annaṅka in the seventh Sūtra. In this case we should have to translate 5 After this, having (respectfully) spoken to them who have been adorned (by him with flowers ornaments &c) 6 And having put (food) into the fire 7 And having assigned the food to them &c he shall cause them to eat—The respectful address mentioned in the fifth Sūtra consists according to Nārāyaṇa in the announcement, Ye Brahmanas, I will put (food) into the fire! (comp *Arv Grihya* IV 7 18) which he subsequently does with the formulas To Agni Kavyavāhana svahā! To Soma Piṭṛimat svāhā! To Yama Angirasvat Piṭṛimat svāhā! Comp *Baudhāyana* II 14, 8

9 When they have finished with eating he shall offer the lumps (of flour)

10 Before (their dinner he shall offer) the lumps, according to some (teachers)

11 Behind (these he places the lumps) for their wives putting something between (these and the preceding ones)

12 To the Brahmanas he shall announce the remnants

13 The rites of the putting (of food) into the fire (see Sūtra 6) &c have been declared (in the Śrauta-sūtra) by the Pindapitriyagña

KHANDA 2

1 Now (follows) the Ekoddishā (i e the Śrāddha ceremony directed to a single dead person)

2 With one strainer

3 One (pot of) Argha water,

4 One lump (of flour)

5 No inviting (takes place here) nor the putting

9 As to the way in which the Pindas should be offered Nārāyaṇa refers to the Śrauta sūtra (IV 4)

10 11 Pindān evidently belongs to the tenth Sūtra not as the Indian tradition takes it to the eleventh Between the Pindas of the fathers and those belonging to the mothers he puts according to Nārāyaṇa, for instance, Darbha grass

13 Śrauta sūtra IV 3 seq

2 1 Eka uddishā yasmin śrāddhe tad ekoddishāṃ (Nār) This is the kind of Śrāddha sacrifice which is to be performed for one twice born during the first year after his death see Manu III 247, Yagñavalkya I, 250

3 This rule about the Argha water corresponds to those given with regard to the Pārvaṇa Śrāddha in the Sūtras 3 and 4 of the preceding chapter

5 'Because the āvāhana (inviting) is forbidden here it follows

(of food) into the fire nor (do) the *Viśve devas* (take part in this ceremony) 'Relished' —thus are they to be asked whether they are satiated 'May it approach (the fathers) instead of imperishable

6 'Be satisfied when sending them away

7 Thus through one year when one has died

8 And (then) omission of the fourth one

KHANDA 3

1 Now (follows) the *Sapindikarāṇa* (i.e. reception of a dead person into the community of *Pinda*-offerings with the other Manes)

that it must take place at the *Pārvana Śrāddha* (*Nār*) According to *Rāmakaṇḍa's Paddhati* he shall say to the *Brahmanas* I will invite hither the fathers and when they give their consent he invites them with *Rig veda* X 16, 12 Comp *Yâgñavalkya* I 232 seq &c Regarding the *Viśve devas* comp the note on chap 1 2, as to the *trīptaprasna* (the question whether they are satiated) comp *Manu* III 251 *Yâgñ.* I 240 At the *Pārvana Śrāddha* after the *Brāhmanas* have finished their dinner and rinsed their mouths, and after the *Pindas* have been offered, the sacrificer says May what has been given at this *Śrāddha* to our father N N., who belongs to the gotra N N be imperishable! (comp *Yâgñ* I 242) This phrase is to be altered at the *Ekoddishā Śrāddha* in the way indicated in this *Sūtra*

8 After the *Ekoddishā Śrāddha* has been performed for a dead person during the first year after his death he is to be admitted, by the *Sapindikarāṇa* ceremony among the other Manes and receives thenceforward his *Pinda* together with them at the ordinary *Parvana Śrāddha* As the ritual of this *Śrāddha* requires that the number of the fathers worshipped should be three the accession of a new person makes necessary the omission of the *pra pra pitāmaha*, who has now become fourth among the fathers

3 1 It appears to me that this whole chapter is a later addition to the original text The last *Sūtra* of the preceding chapter treating of the omission of the fourth father which forms as shown in the preceding note, a consequence of the *Sapindikarāṇa*

- 2 When one year has elapsed or three half months
- 3 Or on a day when something good happens
- 4 He fills four water pots with sesamum, scents and water
- 5 Three for the fathers one for the (newly) dead person,
- 6 And pours the pot that belongs to the (newly) dead person out into the pots of the fathers with the two verses, They who commonly (Vāgasaneyi Samhita XIX, 45 46)
- 7 Thus also the lump (of flour)
- 8 This is the Sapindaṅkarana

KHANDA 4

1 Now (follows) the Abhyudayika (i e the Srāddha ceremony referring to good luck)

supposes this ceremony to be known and to require no special explanation Had the intention of the author been to treat of the Sapindaṅkarana this would have been the right place for mentioning the katurthavisarga and not as we really read it the end of the chapter treating of the Ekoddishā As pointing in the same direction I will mention that the Śāmbavya Grīhya while giving the first second and fourth chapter of this Adhyāya omits the third Finally it seems decisive to me that the fifth (Parishīṣṭa) book of the Sankhāyana Grīhya treats of the Sapindaṅkarana in a whole chapter (V 9) which shows that the text itself as the author of the Parishīṣṭa read it, gave no exposition of this ceremony

2 Nārāyaṇa says that tripaksha means either three pakshas i e. one month and a half or one paksha deficient by three days i e. twelve days We need not say that the latter explanation is inadmissible it evidently rests on a wrong conclusion drawn from a passage of another Sūtra quoted by him in which it is stated that the Sapindaṅkarana should be performed samvatsarānte dvā darāhe vā

4, 1 The Abhyudayika Srāddha has to be performed on such

2 In the fortnight of the increasing moon, on an auspicious day

3 After the sacrifice to the mothers has been performed,

4 And an even number of (Brâhmanas) versed in the Veda have been invited to sit down,

5 In the forenoon,

6 The rite is performed from left to right

7 The murmuring with the omission of the verses belonging to the Manes

8 The Darbha blades are straight.

9 Barley is to be used instead of sesamum

10 The lumps are mixed with curds jujube fruits, fried grain

11 On inviting (the Manes he should say) 'The Nândîmukha (glad-faced) Manes will I invite

12 'May the Nândîmukha Manes be rejoiced instead of imperishable

13 'The Nandîmukha Manes will I make speak, when he makes (the Brâhmanas) speak

14 (Was it) well done? —thus are they to be asked whether they are satiated

occasions as the birth of a son the marriage of a son or a daughter the performance of ceremonies such as the namakarman, kûdâ karman &c See Yâgñavalkya I, 249

3 A Śrâddha ceremony directed to the mothers here precedes that consecrated to the fathers

6 Professor Stenzler's translation of Yâgñavalkya, loc. cit (pradakṣiṇāvṛtta - die Ehrfurcht beobachtend) has to be corrected according to this Sûtra

7 See chap 1 8

9 See chap 1, 3

11 Concerning the invitation (avâhana) see the note on chap 2 5

12 See chap 2 5 and the note there

13 'When he causes them to say Svadhâ Nârâyana Comp Ârv-Grihya IV 7 30

14. Comp chap 2, 5



15 The rest is the same (as in the other kinds of Srâddha rites) as far as it is not prohibited (by contrary rules)

KHANDA 5

1 Now (follows) the Upakarana (i e the ceremony by which the annual course of study is opened)

2 When the herbs appear, under the Nakshatra Hasta or Sravana

3 Let him make oblations of the flour of fried barley and of grains, mixed with curds and ghee with the (whole) Veda, verse by verse thus say some (teachers)

4 Or with the first verses of the Sûktas and Anuvâkas

5 With the first verses of the Adhyâyas and of the sections belonging to the (different) Rishis, according to Manûkeya

6 But Kaushîtaki has said

7 'I praise Agni the Purohita (Rig veda I 1, 1) this one verse,

8 'The Kushumbhaka (mongoose ?) has said it 'If thou criest O bird, announce luck to us, Sung by Gamadagni, In thy abode the whole world rests

5 1 As to the Upâkarana, see the statements of Professor Weber in his second article on the Nakshatras Abhandlungen der Berliner Akademie 1861 p 338 and of Professor Buhler in his notes on Âpastamba, S B E. II pp 110 111

2 The Nakshatra Sravana is evidently considered as particularly fit for this occasion because of its name containing an allusion to sruti &c

4 I have followed Nârâyana, but perhaps I ought to have translated, Sûktas or Anuvâkas, and in the fifth Sûtra, Adhyâyas or the sections &c

Come to our sacrifice O you that are worthy of sacrifice with care 'Whosoever, be he ours, be he alien 'Look on look about ' Come here Agni the Maruts friend 'The oblation, O king cooked for thee ' each time two verses,

9 That blessing and bliss we choose —this one verse (the first and last verse of each *Mandala*)

10 (Taking something) of the remnants of the sacrificed (food) they partake of that sacrificial food with this (verse) I praised Dadhikrāvan (*Rig-veda* IV 39, 6)

11 They sip water sit down

12 Murmur the *Mahāvyāhṛtis* the *Sāvitrī* and the auspicious hymns commencing from the beginning of the *Veda*,

13 And cause the teacher to pronounce auspicious wishes

9 According to *Kaushītaki* the oblations are made with the first and last *ṛikas* of each *Mandala*. The last *ṛik* of the tenth *Mandala* quoted here *taḥ kham yor ā vrinīmahe* is different from the verse with which our *Samhitā* (the *Sākala Samhitā* of the *Rig-veda*) closes. It is well known that *taḥ kham yor ā vrinīmahe* is the last verse in the *Bāshkala Sākhā* which was adopted by the *Sāṅkhāyana* school (comp *Indische Studien*, IV, 431, Weber *Verzeichniss der Berliner Sanskrit Handschriften* p 314 &c *Indische Literaturgeschichte* second edition, Nachtrag p 2) It was also known long since that the *Bāshkala Sākhā* of the *Rig-veda* contains eight hymns more than the *Sākala Sākhā*. The *Karanavyūha Bhāshya* (comp Dr von Schroeder's Introduction to his excellent edition of the *Maitrāyaṇi Samhitā*, vol. 1, p. xxiv) known to me through the kindness of Professor Weber tells which eight hymns these are. There it is said (folio 22 of Professor Weber's MS) that in the *Bāshkala Samhitā* there followed after VIII 48 the first two of the *Vālakhilya* hymns, after VIII, 94 the *Valakhilya* hymns 3-7 and at the end of the whole collection the so-called *samgāṇa* hymn (see Professor Max Muller's edition vol vi, p 32) which ends with the very verse quoted in our *Sūtra taḥ kham yor ā vrinīmahe*.

14 Of this (ceremony) it is also said

15 'Desirous (of acquiring) for the hymns in exhaustible vigour, reverence and also soundness the Ṛshis by the power of their austerities, have discovered the Upâkarman

16 'Therefore a constant performer of the six kinds of works should, in order that his Mantras might be successful, perform the Upakarman—so they say—if he wishes for success of his (holy) works

17 'At the time of the Upakarman and of the Utsarga an interruption (of the Veda study) shall take place for (three days and) three nights, likewise at the Ashvakâs for one day and one night, and so on the last night of each season.

KHANDA 6

1 On the first day of the bright fortnight of Mâgha,

2 To the north east

3 In a place covered with herbs,

4 Having murmured the hymns sacred to the Sun, Upwards that Gâtavedas (Rig veda I, 50), 'The bright face of the gods' (I, 115) 'Adoration to Mitra (eye) (X, 37), From the sky (where he dwells) may Sûrya protect us (X, 158),

16 The six kinds of works are performing sacrifices (yagana) officiating at the sacrifices of others (yâgana), studying the Veda (adhyayana), teaching the Veda to others (adhyâpana), giving (dâna), and accepting gifts (pratigraha). Nârâyana.

17 Concerning the Utsarga, see chap 6 This Sloka occurs also Manu IV, 119 with the reading kshapanam instead of kshapanam ('kshapanam Mandasam vrâma anadhyâyah,' Nârâyana) Kshapanam is correct.

6, 1 This Khandâ treats of the Utsarga, i e. the ceremony performed at the end of the term

5 And having thrown clods of earth (on the ground) to the different quarters (of the horizon) from the left to the right with the hymn, A ruler indeed' (Rig-veda X, 152) verse by verse,

6 And having satiated (with water) the *R̥ishis*, the metres, the deities faith and insight, and the fathers man by man

7 They interrupt (the study of) the hymns for six months and a half,

8 Or for five and a half

9 But if they (wish to) recite them (nevertheless) let the recitation go on after a pause of one day and one night

KHANDA 7

1 Now the interruption (of the Veda recitation) —

2 In the case of prodigies until the same time (next day)

3 And in the case of other miracles,

4 In the case of lightning thunder, and rains (the recitation shall be interrupted) till the twilight has thrice passed

5 At a *Srāddha* dinner for one day,

6 If a death (of relations) or birth has happened for ten days,

7 On the fourteenth days (of the fortnights) the new moon days, and the *Ashṭakā* days

6 On the *tarpana*, comp chaps 9 and 10

7 2 The translation of *ākālam* given in my German edition (Während der betreffenden Ze t) is wrong comp the commentary there quoted at p 150, Gautama XVI, 22 Professor Stenzler's note on *Pāraskara* II, 11 2

6 *Agham sapindasodakayor maranam*. *Narāyana*

7 According to *Narayana* the *kā* at the end of this *Sūtra* would

-
- 8 And on misty days
 9 And when the teacher has died for ten days ,
 10 When he has heard of it for three days ,
 11 And (on the death) of those whose family
 head he is
 12 On receiving (gifts) as at the Śraddha
 13 On (the death of) a fellow student ,
 14 When he has followed (the funeral of) a dead
 person,
 15 And when he has laid down the lumps of
 flour to the fathers
 16 At night ,
 17 During twilight
 18 On the full and change of the moon ,
 19 After sunset ,
 20 In the neighbourhood of a Sûdra ,
 21 When the sound of a Sâman is heard ,
 22 On a burial ground
-

be intended to convey the meaning that on the pratipad days of each fortnight the study should also be interrupted

8 The translation of nabhya is quite conjectural Narayana gives a different meaning to this word, comp p 150 of the German edition

11 Âkâryaputrâdayaḥ Nârâyana.

21 The reason why the recitation of the Rig-veda is forbidden when the sound of a Sâman is heard, becomes manifest, for instance, from Âpastamba I 10 7 where the discontinuance of the Veda study is prescribed when the barking of dogs, the braying of asses the cry of a wolf, &c. the sound of musical instruments of weeping and of a Saman is heard Loud sounds like these would disturb the recitation of *Rik* or Yagus texts A very curious opinion has been recently brought forward by Professor Aufrecht (see his edition of the Rig-veda, second edition, vol II, p xxxviii) that the incompatibility of the recitation of *Rik* hymns and of Sâmans beruht auf der Kenntniss von der Willkür und der zum Theil unwürdigen Weise in welcher der alte Text des Rig-veda in diesem Gesangbuche (i.e. the Sâmavedârka) behandelt ist

- 23 In a wilderness which belongs to the village
 24 In a village where a corpse is ,
 25 On seeing forbidden sights
 26 On hearing what is forbidden ,
 27 On smelling a foul smell ,
 28 If a high wind blows ,
 29 If a cloud emits (heavy) rain
 30 On a carriage road ,
 31 And while the sound of a lute is heard
 32 While being on a chariot ,
 33 (In the neighbourhood) of a dog as (in that)
 of a Sūdra ,
 34 Having climbed up a tree ,
 35 Having descended into a pit
 36 (Immersed) in water
 37 While anybody cries ,
 38 While suffering bodily pain ,
 39 While he is naked ,
 40 Whilst impure with the remnants of food
 41 On a bridge ,
 42 On the occasion of the shaving of the hair
 and the beard until the bath ,
 43 While being rubbed ,
 44 While bathing ,
 45 When having sexual intercourse ,
 46 While being anointed ,
 47 (In the neighbourhood) of a man who has to
 touch corpses (a corpse-bearer, &c), of a woman that
 has recently been confined or that has her courses
 as (in the neighbourhood) of a Sūdra ,

23 Grāmāraṇye grāmam (read grāmaḥ) evāraṇyam vanam tatra
 nādhīyāta Nārāyaṇa.

29 Except during the rainy season Nārāyaṇa

45 Nārāyaṇa also understands maithuna and I think that the
 German translation ought to be corrected accordingly

48 With veiled hands

49 In an army,

50 In presence of a Brâhmana who has not had his meal and of cows (that have eaten nothing)

51 When (these impediments) have passed, let them (continue to) recite (the Veda)

52 Should any of these cases arise against his will, let him (continue to) recite after having held his breath and looked at the sun

53 (The same rules hold good) except (those regarding) lightning, thunder, and rain, for (the study of) the Kalpa During the five months and a half (they have to behave) as while it rains

54 Thereof it is also said,

55 'Food, water, roots and fruits, and whatsoever else Srâddha food there may be even when he has (only) accepted thereof the study should be interrupted, the Brâhmana's hand is his mouth so it is taught

53 I think that this Sûtra contains two different rules which have to be separated viz 1 vidyutstanayitnuvarshavargam kalpe 2 varshavad arddhashash/âeshu. The first of these rules would extend the cases of anadhyaya mentioned in this chapter to the study of the Kalpa sūtra except the cases of lightning rain &c The second would refer to the five months and a half following on the Utsarga ceremony (comp chap 6 8) and would imply that during this time the same texts are to be studied or not, according as their study is allowed or forbidden during rainfall i.e the study of the Samhitâ is to be discontinued while that of the Kalpa is allowed to go on Râmakandra and Nârâyana differ from this interpretation see p 151 of the German edition.

55 Comp Manus IV 117, Vasishtha XIII 16

KHANDA 8

1 And to (students) who have been duly initiated he shall set forth (the Veda),

2 The teacher sitting to the east or to the north, the other one to the south with his face turned to the north

3 Or two (students shall be so seated)

4 But more (than two) as there is room (for them)

5 He should not sit on a high seat in presence of a Guru,

6 Nor on the same seat (with him)

7 Nor with outstretched feet

8 Nor stretching his arms under his knees

9 Nor leaning his body (against a support)

10 Nor forming with his feet a lap

11 Nor holding his feet like an axe

12 After (the student) has said 'Recite sir!' the teacher shall cause him to pronounce the syllable Om

13 Om replies the other

14 Thereafter let him recite uninterruptedly

15 When he has recited he embraces (his teacher's feet)

16 Says, We have finished sir! and (goes away) according to his business

8, 1 Nyāyena śiṣyadharmena upetaḥ praptāś tebhyaś śiṣyebhyo vartayed adhyayanam ātṛyaś pravartayet Nārāyaṇa

11 Karanam kṛtīkārūpam kṛtvā na pāṭheḥ ity arthaḥ Nārāyaṇa

12 The words adhihi bho (recite sir!) are pronounced by the student, this follows from the passages quoted in the note on II, 5 10 Nārāyaṇa states that those words are pronounced by the teacher (ātṛyo guruś śiṣyam adhyāpanārtham adhihi bho 3 in rādam uktvā)

17 (He shal say) Leave Pause meanwh le
according to some (teachers)

18 Let no one step between (a teacher and
students) who study

19 Let no one change his place during the
recitation

20 Should any fault be committed, let him fast
three days, or one day and one night, repeat the
Sāvitrī as long as he can and give something to the
Brāhmaṇas, then after an interruption of one day
and one night the study should go on

KHANDA 9

1 Having bathed

2 And having submerged himself at the time
prescribed for the bath, he satiates the deities

19 The translation of *ât mânâṃ vipariharet* is conjectural
comp also Nārāyaṇa's note p 131 of the German edition

9 1 It is not expressly stated in our text for what occasion the
tarpaṇa (i e satiating of deities *Rishis* &c with water-offerings)
which is treated of in chap 9-10 shall be prescribed The com-
parison of Baudhayana II 9 might perhaps lead us to believe that
the ceremony in question is to be performed whenever the sacrificer
takes a bath But the two texts which are most closely connected
with ours the Sāmbavya and Ārvalāyana Grhyas seem to point
clearly to another conclusion The Sāmbavya sūtra transposes
the rules about the tarpaṇa to the place which would correspond
to Sūtra II 7 28 of our text The passage of the Sāmbavya
sūtra runs thus *mûle kundam kṛtvâ yathoktam adbhîḥ*
parishiṣṭaty athemâs (so the MS) *tarpayati Agniḥ Pragâ*
patir Virûpâkshaḥ &c It ends *pitarâḥ pitamahâḥ pra*
pitamahâḥ Parilâḥ Kahoḷâḥ Kaushîtakaḥ (sic) *Kahoḷâya*
Kaushîtakaye svadhâstv iti pratipurushaḥ (sic) *pitrims*
tarpayitvâ The last words are taken from the Sutra IV 6
6 of our text Thus there can be no doubt that Sāmbavya
intended to prescribe the tarpaṇa for the conclusion of the

3 'Agni may satiate himself, Vāyu may satiate himself, Sūrya may satiate himself, Viṣṇu may satiate himself, Pragāpati may satiate himself, Virūpāksha may satiate himself, Sahasrāksha may satiate himself, Soma, Brahman, the Vedas, the gods, the R̥shis and all the metres, the word Om, the word VASHAT the Mahāvyaḥṛtis, the Sāvitrī the sacrifices, heaven and earth, the Nakshatras the air days and nights, the numbers the twilights the oceans, the rivers, the mountains, fields, herbs trees Gandharvas and Apsaras, the serpents, the birds, the Siddhas, the Sādhyas, the Vipras, the Yakshas, the Rakshas, the beings that have these (Rakshas &c) at their end, may satiate themselves

'I satiate the Śruti, I satiate the Smṛti, I satiate the firmness, I satiate the delight, I satiate

vedādhyayana The same can be said of Arvalāyana who also by the position which he assigns to the tarpana sections (III 4) brings it into a similar connection with the vedādhyayana (see Nārāyaṇa's commentary on Āsv, loc cit) We may also refer to the treatise about the study of the Āraṇyaka which is appended to the Sāṅkhāyana Gṛihya as its sixth book there the tarpana is mentioned quite in the same connection (VI, 6 10 seq) I believe, therefore, that in our text chapters 9 and 10 have found their place here as a sort of supplementary addition to chap 6 6 just as in the first book the list of Nakshatras seems likewise appended to the Sūtra I 25, 5.

According to Nārāyaṇa snātaḥ in the first Sūtra would refer to the bath which forms part of the Samāvartana ceremony (see III 1 1) so that it would be the Gṛihastha who has taken the Samāvartana bath to whom the following rules refer

3 Comp the similar lists of Arvalāyana, Gṛihya III 4 Sāmavaya quoted in my German edition of Sāṅkhāyana p 153, and Baudhayana II, 9 (S B E vol. xiv pp 252 seq) The last seems to be the most modern

It should be observed that the section of the list contained in this Sūtra, as well as that given below, chap 10 3, is divided into

the success, I satiate the thought I satiate belief and insight, and the memory cows and Brahmanas movable and immovable things All beings may satiate themselves! —so far with the sacrificial cord suspended over the left shoulder

KHANDA 10

1 Now with the sacrificial cord suspended over the right shoulder,

2 Looking in the direction that belongs to the Manes (i.e. the south)

3 'The (*R̥ishis*) of the hundred (*R̥ikas*), the (*R̥ishis*) of the middle (*Mandalas*), *Gṛtsamada*, *Viśvamiṭra* *Gamaḍagni* *Vāmadeva* *Atri* *Bharadvāja* *Vasiṣṭha* the *Pragāthas* the (*R̥ishis*) of the *Pavamāna* hymns the (*R̥ishis*) of the short hymns and of the long hymns, *Sumantu*, *Gaimini* *Vaiśampāyana* *Paila*, the *Sūtras*, the *Bhāṣhyas* *Gārgya*, *Babhrū* *Babhravya* *Mandū* *Māṇḍavya* *Gārgi* *Vā-*

two parts in the first of which the name of the being to be worshipped is given in the nominative case, with the verb *tripyat* while in the second it stands in the accusative with the verb *tar payam*. The first part of this section contains the names of gods and of divine beings such as the rivers, the mountains, &c., in the second part are found abstract qualities or notions, such as *mat*, *dhr̥iti*, *ṛuti*. Similarly in chapter 10 3 the Vedic poets, a few ancient teachers, and wise women such as *Gārgi* or *Sulabhā* form the first part of the list and then follow in the accusative case, the names of such doctors as *Ṣaṅkhāyana* *Aśvālāyana*, *Sākalya*. In *Āśvālāyana's* *Sūtra* of the first of our two sections only the first part reoccurs the second is omitted, while the second section is found there in its entirety, with the same difference of names given in the nominative and accusative cases. The conjectures however, which I had once based on this difference (see my German edition, pp 152 153) as to the distinction of a more ancient part of the list, and of later supplements are perhaps too hazardous

laknavi, Vadavâ Pratitheyi, Sulabhâ Maitreyi (may satiate themselves)

‘(I satiate) *Kahola Kaushitaki Mahakaushitaki Suyagña Sâṅkhâyana Asvalayana Aitareya Mahaitareya Bhâradvâga Gâtûkarṇya, Paingya Mahâ pa ngya, Bâshkala, Gârgya, Sakalya Mândûkeya Mahadamatra, Audavahi, Mahaudavâhi Sauyâmi Saunaki, Sâkapûmi Gautami*, and whatsoever other teachers there are, may they all satiate themselves

4 ‘The fathers man by man

5 ‘The ancestry of the father may satiate itself

6 The ancestry of the mother may satiate itself

KHANDA 11

1 Let him not look at a naked woman except during sexual intercourse

2 Nor (look) at the sun while it rises or sets

3 At an enemy

4 At an evil-doer

5 At a person that has to touch dead bodies

6 Let him not talk with a woman who has recently been confined or who has her courses,

7 Nor with those (mentioned before)

8 Let him not eat food from which its strength is taken away

9 Let him not do his work with implements wasted by use

10 Let him not eat together (with his wife)

11 1 seq Rules of conduct for a *Snâtaka* i.e. a man who has completed his studentship

7 *Etairâ pûrvoktairâ anâptâdibhir na samvadet. Nârâyana*

10 *Nârâyana* states that with his wife is to be supplied to this *Sûtra* which indeed is rendered probable through the comparison of *Gautama IX 32 Manu IV 43* &c

- 11 Nor remnants (of food)
- 12 Remnants of (food belonging to the) Manes, gods guests, and servants he may eat
- 13 Gleaning ears of corn receiving alms unasked for, or for which he has asked the good performing sacrifices for others, are the means of livelihood ,
- 14 (Of these) each preceding one is the more respectable
- 15 Or if (his livelihood) cannot be gained (in one of the ways mentioned) let him follow the occupation of a Vaisya
- 16 (He shall be) careful about his duties towards Manes and gods
- 17 In due time (he shall) have intercourse with his wife
- 18 He shall not lie down (to sleep) in the day time
- 19 Nor during the first or the last watch of the night
- 20 Let him not sit on the bare ground
- 21 He shall constantly perform the prescribed duties regarding the use of water
- 22 (And constantly) have his sacrificial cord suspended over his left shoulder
- 23 Let him not abandon his teacher,
- 24 Except on (his teacher's) command,
- 25 Or with (his) permission

KHANDA 12

1 Every day he shall respectfully salute his teacher,

11 Here also Narayana understands bhâryâyâ bhukta sesham.

15. Comp Professor Bùhlert's note on Gautama X 5, S B E. vol II, p. 225

19. Râtreâ pûrvaprahare râtreâ pasâmaprahare ka Narâyana

- 2 And his Gurus
- 3 A Srotriya when meeting him
- 4 When he returns from a journey (also) one who is not a Srotriya
- 5 In the words 'I am N N sir' pronouncing his own name crossing his hands (so as to seize with his right hand the right foot, and with his left hand the left of the other person)
- 6 (The person who has been thus saluted in reply addressing him with his name,) 'N N' and seizing his hands, pronounces a wish to him
- 7 Let him not go to a sacrifice without being chosen (thereto)
- 8 And let him beware of (doing) wrong
- 9 Let him not go to assemblies of people
- 10 If he has come upon (such assemblies) let him not point out (anything evil) against (any body)
- 11 He shall not be a reviler nor slanderous, nor a wanderer from house to house, nor a prattler
- 12 He shall not walk alone
- 13 Nor naked,
- 14 Nor with veiled hands
- 15 Gods-houses (he shall walk round) keeping the right side turned to them

12 5 Nârâyana 'As to how that respectful salutation (abhî vâdana) should be performed, he says with his own right hand he touches the right foot of the Ātîrya or other person (whom he salutes) and with his left hand the left foot (comp Manu II, 72) (and says), 'I am N N (amukasarma) of the Gotra N N sir! I offer my respectful salutation!'

6 The Ātîrya or other person seizes the hands of the saluting person, &c Nârâyana

10 See Nârâyana's commentary, p 154 of the German edition

- 16 Let him not run
- 17 Let him not spit
- 18 Let him not scratch himself
- 19 Let him not look on urine and excrements
- 20 Let him sit with veiled head,
- 21 Not on the bare (ground)
- 22 If he has only one garment, suspending his
sacrificial cord on his ear
- 23 Not turning his face to the sun
- 24 Nor his rump
- 25 In the day time with his face to the north, at
night to the south
- 26 He shall not (eject) phlegm into water, nor in
the neighbourhood (of water)
- 27 He shall not climb up a tree.
- 28 He shall not look down into a well
- 29 He shall not go to an execution place,
- 30 And in no case to a cemetery
- 31 Let him bathe day by day with his clothes on
- 32 When he has bathed, let him put on another
garment before he is dry

KHANDA 13

- 1 Under (the Nakshatra) Rohini he shall have
the ploughing done
- 2 Before it is done, he shall offer at the eastern
boundary of his field a Bali to Heaven and Earth
- 3 With a verse sacred to Heaven and Earth and
with the words, 'Adoration to Heaven and Earth'
(he performs his) worship (to Heaven and Earth)

16 According to Nārāyaṇa we should have to supply while it
is raining, which is countenanced by a number of parallel texts,
for instance, Āsv-Grhya III, 9, 6

4 When the plough is being put into motion first, let a Brâhmaṇa touch the plough reciting this (verse) 'For luck may us the plough shares (Rig veda IV, 57, 8)

5 'Through the lord of the field —with (this hymn) (Rig-veda IV 57), verse by verse to the different directions (of the sky), from left to right, worship is done

KHANDA 14

1 When going to cross water he performs the Svastyayana (ceremony for lucky progress)

2 He sacrifices thrice with his joined hands full of water into the waters, with the words 'Adoration to the Sea, the child of the reed' Adoration to Varuṇa, the lord of righteousness' Adoration to all rivers' —

3 Murmuring, 'May Viśvakarman, the father of them all relish the food offered

4 Against the stream for flowing (waters), up into the air for standing ones

5 Should he while crossing apprehend any danger let him murmur the hymn of Vasishṭha The eldest of which is the sea (Rig veda VII, 49), this (will serve to him as) a boat

KHANDA 15

1 The Sravana (oblation) he offers on the full moon day that falls under (the Nakshatra) Śraviṣṭhas, of the flour of fried barley or of cooked food

2 With (the words), 'To Viśṇu svâhâ' To (the Nakshatra) Śravana svâhâ' To the full moon of Śrâvana svâhâ' To the rainy season svahâ'

3 Having established the (sacred) domestic fire outside and having mixed together fried grain and the flour of fried barley with butter he sacrifices—

4 With (the words) To the Lord of the celestial Serpents svâhâ! To the celestial Serpents svâha!

5 Having placed to the north of the fire a new water pot on eastward pointed, fresh Kusa grass,

6 With (the words) May the Lord of the celestial Serpents wash himself! May the celestial Serpents wash themselves! —he pours water into it

7 With (the words) 'May the Lord of the celestial Serpents comb himself! May the celestial Serpents comb themselves! —he makes movements with a comb

8 With (the words) May the Lord of the celestial Serpents paint himself! May the celestial Serpents paint themselves! —he pours out portions of paint

9 With (the words) 'May the Lord of the celestial Serpents tie (this) to (himself)! May the celestial Serpents tie (this) to themselves! —he offers flowers

10 With (the words) May the Lord of the celestial Serpents clothe himself! May the celestial Serpents clothe themselves! —he offers a thread

11 With (the words), May the Lord of the celestial Serpents anoint (his eyelashes)! May the celestial Serpents anoint (their eyelashes)! —he sprits out (small portions of collyrium) with a young Kusa shoot

12 With (the words), 'May the Lord of the celestial Serpents look (at himself)! May the celestial Serpents look (at themselves)! —he makes them look in a mirror

15 7 For this signification of *phaza* comp *Kullavagga* V, 2 3

13 With (the words) Lord of the celestial Serpents, this is thy Bali! Celestial Serpents, this is your Bali! —he makes a Bali offering

14 In the same way for the aerial (Serpents)

15 For those dwelling in the directions (of the horizon)

16 For the terrestrial ones

17 (He repeats these Mantras) thrice each time the first (part) with higher voice each time,

18 The second (part) with lower voice each time

19 In this way he shall offer day by day with the spoon in small portions, a Bali of the flour of fried barley with water, down to the Pratyavarohana (or the ceremony of the redescend'), at night keeping silence

20 And (his wife) shall put (it) down silently

21 The close of the ceremony is the same as the beginning

22 With (the verse) The good protectress (Rig veda X, 63 10) let him ascend the (high) couch

17 18 The text has *uḥkaistarām—uḥkaistarām* and *nīkaistaram—nīkaistarām* Narayana (comp the text of his scholion, p 155 of the German edition) understands this in a different way he says that in the water pot mentioned in the fifth Sūtra two different sthānas are to be distinguished, a higher part of it and a lower (uttaradharataya) Now when the sacrificer for instance as prescribed in Sūtra 6 invites the Lord of the celestial Serpents and the celestial Serpents to wash themselves, the pouring out of water would have to be performed first thrice for the Lord of the celestial Serpents in the higher place then thrice for the celestial Serpents in the lower place

19 On the Pratyavarohana see chap 17

20 Nārāyaṇa vāgyamayuktā yagamānapatnī evaṁ balidravyā dikam upasādayet

22 From the Śravanī till the Āgrahāyanī (see chap 17 1) one shall not sleep on the ground out of fear of the snakes Nārāyaṇa

KHANDA 16

1 On the full moon day of Āsvayuga a milk-rice oblation to Indra

2 Having sacrificed Agya with (the words), To the two Asvins svâhâ! To the two Āsvayug svâhâ! To the full moon of Āsvayuga svâhâ! To the autumn svâhâ! To Pasupati svâhâ! To the tawny one svâhâ! —

3 He shall sacrifice a mixture of curds and butter with this hymn The cows came hither (Rig-veda VI, 28) verse by verse

4 That night they let the calves join their mothers

5 Then feeding of the Brâhmanas

KHANDA 17

1 On the Agrahâyanî full moon day he shall re descend,

2 (Or) under (the Nakshatra) Rohinî, or under the Proshthapadâs

3 In the morning having taken a handfull of Samî leaves, Madhûka flowers reeds Apâmârga plants and of Sîrisha, Udumbara Kusa shoots, and jujube fruits, and an earth clod (taken) out of a furrow,

4 Having put (all that) into a water pot,

16 3 Ghrîtamvram dadhî prishatakam Nârâyana Comp the Grihya samgraha II 59

17 1 The Pratyavarohana (i e redescend) here described is the ceremony performed at the end of the time during which sleeping on high bedsteads is prescribed (chap 15 22) Beginning from the Sîrâvanî full moon till the Pratyavarohana, the offerings to the Serpents mentioned above have to be repeated every day (chap 15, 19), the Pratyavarohana is the concluding ceremony of these rites devoted to the Serpents

5 And, after he has quickly repeated the Mahā vyāhṛtis and the Sāvitrī, having repeatedly immersed (it) therein with this hymn, 'May he burn away from us pain (Rig veda I 97) he shall drive away the evil from the persons standing under his protection from left to right, and pour out (the water) to the north

6 A Madhuparka is the fee for the sacrifice

KHANDA 18

1 'May summer, winter and spring, autumn and rainy season be well-ordered to us May we be under the safe protection of these seasons, and may they last (to us) through a hundred years. Svāhā'

'Beat away O white one with thy foot, with the fore-foot and with the hind foot these seven daughters of Varuṇa and all that belong to the king's tribe Svāhā'

'To the white one the son of Vidārva svāhā' To Vidārva svāha! To Takshaka Vaisāleya svāhā! To Vīśāla svāhā! —with (these words) he sacrifices (oblations) of Āgnya

2 'May a good winter a good spring a good summer be bestowed (on us) May the rains be to us happy rains, may the autumns be blessed to us'

3 With (the verse) 'Blessing on us, Mitra' (Rig-veda I, 90, 9), he sweeps (the floor) with a Palāśa branch,

5 Saranyebhyo grīhebhyaḥ (read, grīhyebhyaḥ) sarvebhyaḥ sakāśāt &c Nārāyaṇa

18 1 This chapter continues the description of the Pratyavaraṇa begun in the preceding chapter

Rāgabāndhavaīḥ, as our text has should be corrected into ragabāndhaviḥ, comp Āsv II 3, 3

4 Sprinkles (it with water) with (the verse) From the sea the wave (Rig veda IV 58 1)

5 And spreads out a layer (of straw) with (the verse) Be soft, O earth' (Rig-veda I 22, 15)

6 They then lie down on their sides the eldest one to the right hand—

7 With (the words), 'In the Brahman I establish myself in the Kshatra, on (their) right (sides)

8 With (the words) Among the horses I establish myself among the cows, on (their) left (sides)

9 With (the words) 'Among the cattle I establish myself, in prosperity, on (their) right (sides)

10 With (the words) Among offspring I establish myself in food on (their) left (sides)

11 With (the verse), Arise, the living (Rig-veda I 113 16), they arise

12 During that night they lie on that layer

13 Afterwards where they like

KHANDA 19

1 On the full moon day of Kaitra,

2 (Taking) jujube leaves, and making of meal (images) of couples of animals as it happens

3 A figure with prominent navel to Indra and Agni

4 Balls to Rudra

5 According to custom the Nakshatras and (their ?) images (?) According to custom the Nakshatras and (their ?) images (?)

Here ends the Fourth Adhyâya

19 2-5 Several points in the translation of these Sûtras are uncertain. See the extracts from the commentary of Nârâyana, pp. 156 seq. of the German edition.

ADHYĀYA V KHANDA 1

1 Now when he intends to set out on a journey, he makes (his sacred) fire enter into himself (or) into the two kindling sticks or into (an ordinary) log of wood

2 Once with (the text) 'Come, enter into my Prāṇas twice silently

3 Or with (the verse) This is thy womb (Rig veda III, 29 10) he warms the two kindling sticks

4 Or an (ordinary log of) wood

5 And before sunset the kindling (by attrition)

6 And at the time of the Vaisvadeva sacrifice

7 Having carried a common fire to a place that has been smeared (with cowdung) which is elevated and

1 1 The ceremony of Samārohana, by which the duties towards the sacred fire are suspended by causing the fire to enter into the sacrificer's body, or into the two Arāṇas or into another piece of wood is already mentioned in several passages of the Brāhmaṇa texts comp the quotations given by Professor Weber Indische Studien IX 311 Comp besides Āśvalayana Śrauta sūtra III 10 Sāṅkhāyana Śraut II 17 The Samārohana into the sacrificer's own body is done by warming the hands at the sacred fire see Āśv loc cit Sūtra 6 In the Sāṅkhāyana Śrauta sūtra the corresponding rule which regards there of course the Āhitaṅni runs thus If he performs the Samārohana he warms his hands at the Garhapatya fire and then touches his Prāṇas with the words Come enter into my Prāṇas. On the two other cases see the Sūtras 3 and 4 Sūtras 2 3 5 are taken word for word from the Śrauta sūtra

2 This Sūtra refers only to the case where he causes the fire to enter into himself.

5 Comp the commentary on Āśv Śraut loc cit 8 He makes the fire redescend from his body or from the Arāṇas by performing the Manthana (kindling the fire by attrition of the Arāṇas)

7 The Mantra alluded to here is given in the Śrauta sūtra It

which has been sprinkled (with water) he makes (the sacred fire) redescend (from its receptacle with the formula) 'Redescend'

8 If the fire goes out he sacrifices the two Sarvaprayaskitta oblations (oblations for general expiation) and (other oblations) with (the formulas)

Protect us Agni that we may prosper Svahâ!
Protect us that we may obtain all wealth Svahâ!
The sacrifice protect, O resplendent one! Svâhâ!
Protect everything O hundredfold wise one Svâhâ!

9 In the case of a breach of his vow let him fast and sacrifice (an oblation) of Âgya with (the verse) 'Thou, Agni art the lord of the vow (Rig veda VIII, 11, 1)

KHANDA 2

1 Now about (the consecration of) ponds wells, and tanks

2 In the bright fortnight, or on an auspicious Tithi,

3 Having cooked barley-grains with milk

4. He shall sacrifice with the two (verses) Thou

runs thus 'Redescend O Gâtavedas carry again offerings to the gods knowing us Long life offspring weal in bestow on us uninjured shine in our dwelling!

8-9 These Sûtras stand in no connection with the Samârohana treated of before.

On the two Sarvaprayaskitta oblations see above I 9 12 and the note there

The vow spoken of in Sûtra 9 Nârâyana refers to the restrictions regarding the food which the sacrificer and his wife are to eat on the Upavasatha days connected with the festivals of the full and new moon

2 1 seq Comp Ârvalâyana Parivishâ IV 9

hast us, Agni (Rig-veda IV, 1 4 5) (and with the verses), 'We propitiate thy wrath (I, 24, 14), 'This my prayer Varuna' (I 25, 19), 'Loosen the highest, Varuna (I 24 15) This prayer of the man who exercises himself (VIII 42 3),

5 (And with the words), The domestic one he who goes away from the house the refreshing one, he who goes into the kennel he who dwells in the kennel, he who comes out of it the greedy one the destroyer of enemies—to the different directions (of the horizon), beginning with that belonging to Varuna (i e the west) from left to right.

6 In the centre he makes oblations with milk with (the verses) 'Having eyes all around (Rig-veda X, 81 3), 'This has Vishnu (Rig-veda I 22 17)

7 Plunging (into the water) with (the verse), 'Whatever here (Rig-veda VII, 89 5)

8 A cow and a pair of clothes is the fee for the sacrifice

9 Then feeding of the Brāhmanas

KHANDA 3

1 Now at (the consecration of) a garden having established the (sacred) fire (in that garden)

2 (And) having prepared a mess of cooked food

3 He shall sacrifice with (the formulas), 'To

5 These are names of Agni dwelling in the waters see Pāraskara II, 6 10, Mantrabrāhmaṇa I 7 1 Several of the names are here misspelled thus Grihya Apagrihya should be no doubt, Gohya Upagohya which is the reading given in Pāraskara, loc cit

3, 1 seqq Comp Ârvalayana Paruśhâ IV, 10 Nārāyaṇa uses for the ceremony here described the expressions Ârāmapratishṭhâ Ârāmotsarga

Vishṇu svāhā! To Indra and Agni svāhā! To
Vṛṣvakarman svāhā! (and with the verses), Whom
the men (Rig veda III, 8 6 seq) verse by verse

- 4 He recites over (the garden), O tree with thy
hundred branches (Rig-veda III, 8 11)
- 5 The fee for the sacrifice is gold

KHANDA 4

1 Now if a half-monthly sacrifice has not been
performed, one or the other of them, then a mess of
rice (is to be offered as an expiation)

2 With (the words) 'To Agni Vaisvānara svāhā!
To Agni Tantumat svāhā!'

3 In the case of an intermission of the (morning
or evening) oblations—

4. (He shall make expiatory oblations) in the
evening with (the formula) 'Enlightener of the
darkness, adoration! Svāhā!'

5 In the morning with (the formula) 'Enlightener
of the morning adoration! Svāhā!'

6 After he has sacrificed as many oblations as there
had been sacrifices (left out) the sacrifice (itself goes
on) as (stated) above

KHANDA 5

1 If a dove or an owl sits down (on his house)

2 Let him sacrifice with (the hymn) 'O gods, the
dove' (Rig veda X, 165) verse by verse.

4 6 Nārāyaṇa After he has thus taken and sacrificed as many
Sruvas full of Āgrya as there were sacrifices omitted through his
guilt, the morning and evening sacrifices have to be performed as
(stated) above (I, 3, 10) with oblations of rice or barley

3 If he has seen a bad dream or an occurrence boding misfortune

4 Or when the cawing of a crow is heard in (the dead of) night,

5 And in the case of other prodigies

6 Let him cook rice-grains with milk

7 With the milk of a cow that has a calf of the same colour (with her own)

8 But in no case of a black (cow)

9 And let him sacrifice with the night hymn (Rig veda X 127) verse by verse

10 Having eaten the remnants of those oblations with the Mahâvyâhritis

11 And having recited over his ears (the verse), 'Blessing with our ears (Rig veda I, 89 8)

12 And over himself (the verse), 'May a hundred autumns be before us ye gods' (ibid 9)

13 He shall give something to the Brâhmanas

KHANDA 6

1 When a disease has befallen him,

2 Let him offer boiled rice grains with Gave dhukâ grass with (the hymn), These (prayers) to Rudra the strong one, with braided hair (Rig-veda I, 114) verse by verse

KHANDA 7

1 If (his wife) gives birth to a child without the Simantonnayana having been performed

2 (Or if) the Gâtakarman has not been performed (for the child)

7 1 On the Simantonnayana, see I, 22

2 The Gâtakarman has been described I 24

3 He places, when ten days have elapsed since (the delivery) the little child in the mother's lap

4 And after he has sacrificed with the Maha vyâhritis, the sacrifice (that had been omitted, is performed) as (stated) above

KHANDA 8

1 If a post puts forth shoots

2 Let him prepare a mess of cooked food and offer the boiled rice with the two (verses) In that way bringing forth deeds (Srauta-sūtra III 17 1), 'Of tawny shape weighty a giver of vigour (Rig-veda II 3 9)

3 Should the pot for the Pramtā water, the Agya pot, or any other earthen (vessel) be damaged and leak,

4 He sacrifices the two Sarvaprāyaskitta oblations and recites the three verses 'He who without (Rig veda VIII 1 12 seq) over the broken (vessel)

5 Should the two (Kusa blades which are used as) strainers be spoiled before the completion of the sacrifice

6 Let him sacrifice the Sarvaprāyaskitta and make new ones with (the verse) 'In the water, Agni (Rig veda VIII 43, 9)

KHANDA 9

1 Now (follows) the Sapināṅkarana

3 On the ten days, comp I, 25 1 and the note there

8, 3 On the Pramtā water see above, I 8 8 20

4 Comp. I, 9 12 and the note there

5 See I, 8 14 seqq

6 See Sūtra 4

9 1 seqq Comp. above, IV 3 and the notes there

2 Let him fill four water pots (for the Manes) from the father upwards,

3 And prepare in the same way lumps (of flour),

4 And let him distribute the first lump on the (other) three with (the verses) 'They who commonly, concordantly (dwell) in Yama's realm the fathers for them be space freedom, adoration, sacrifice established among the gods

'They who commonly, harmoniously (dwell) the living among the living, mine may their prosperity fall to my lot in this world through a hundred years'—

And with the two (verses) 'Equal the design (Rig veda X, 191 3 4)

5 In the same way the vessels with Argha water

6 In the same way for the mother, for a brother, and for a wife that has died before (her husband), adding (the lump belonging to that person) to those (other) lumps

KHANDA 10

1 If the bees make honey in his house,

2 Let him fast and sacrifice a hundred and eight pieces of Udumbara wood, which are besmeared with curds honey, and ghee, with the two (verses), 'No (harm) to us in our offspring (Rig-veda I 114, 8 9)

3 And let him murmur the hymn, 'For welfare may Indra and Agni (Rig veda VII 35), and (the same hymn should be used) at all (ceremonies), such

2 On these four vessels, see IV 3 4 seq

5 These are the vessels mentioned in the second Sûtra.

10 3 This is a supplementary rule belonging to the exposition of the general type of sacrifice On the 'Pratiruta sacrifice, see I 7 1 seqq, I 9, 19

as that of the sacrifice after assent has been declared (see above, I 7 1).

4 After he has sacrificed seventeen one span long pieces of Palāśa wood, he then seizes the Sruva

5 Fifteen at the full and new moon sacrifices.

6 At the Ashṭakâ ceremony in the middle of the rainy season there may optionally be three (pieces of wood), the sacrifice as at the Pitṛyagña.

KHANDA 11

1 If an anthill arises in his house the house should be abandoned

2 Then after having fasted three nights (and days), he should perform the great expiation

Here ends the Fifth Adhyāya

4 See I 9 1 3

6 Comp. III 13 1 with the note

11 2 Nārāyaṇa understands the 'great expiation' as a rite directed to Ganeśa and to the planets (comp Yāgyavalkya I 276 seq., 292, &c.) that this ceremony was known already to the author of this Sūtra seems very doubtful. Another mahāsānti is frequently mentioned in the Kausika sūtra (quoted in Bohrtngk Roth's Dictionary) comp my German edition of Sāṅkhāyana p 159

ADHYAYA VI, KHANDA 1

1 Now after having paid reverence to Brahman, to the Brahmarishi to (those who descend from) Brahman's womb to Indra Pragâpati Vasishtha, Vâmadeva, Kahola Kaushîtaki, Mahâkaushîtaki, Suyagña Sâkhâyana Âsvalâyana Aitareya Mahaitareya, Kâtyâyana Satyâyana, Sâkalya, Babhru, Bâbhavya Mandu, Mândavya, and to all the teachers of the past we will henceforth explain the rules for the Aranyaka as forming the subject of Svâdhyâya (private recitation of a text)

2 The teacher abstains through one day and one night from sexual intercourse and from eating flesh.

3 Raw flesh a *Kandala*, a woman that has lately been confined, or that has her courses seeing blood or persons whose hands have been cut off (these persons and things he shall know form) impediments for the study

4 And of the corpse like (animals ?)

5 Those which enter (their dens ?) with the mouth first (?)

1 1 seqq Comp the general remarks on this sixth book in the Introduction p 11

For the names in the opening invocation, comp above IV 10, on the Vratas and the study of the different Aranyaka sections chiefly treated of in this book see above II, 11 12, and the Introduction, p 8

2 Comp II, 11 6

3-5 Comp II 12 10 and the note of Nârâyana p. 160 of the German edition.

6 When he has vomited, or when his beard has been shaved,

7 When he has eaten flesh or partaken of a Srâddha or birth dinner

8 During the days that immediately follow on (days of) study in the village

9 Three nights (and days), if (he has been) put out of order,

10 (Or has been violently) seized by others,

11 And during the second half of the days that precede (?) the Parvan days

12 And if fire-flames lightning, thunder, (heavy) rains and great clouds appear,

13 And if a storm (blows) that carries away pebbles, as long as that lasts

2 1 During four months after the full moon of Āshâdha let him not study

2 Especially the Sakvart verses (are concerned by what has been declared) Such are the rules

KHANDA 2

3 Let them go to a clean spot in the north-eastern direction, that receives its light from the east

4. The drawing of water (should be done) before sunrise,

6 Comp IV 7 42 See also Ait. Āranyaka V, 3, 9

7 Comp. IV, 7 5

2, 2 It seems to me that this Sūtra should be divided into two (after sakvarya) so that the words iti niyamāḥ would correspond to iti bhāṣikam chap 2 13

3 Comp II 12 11 Perhaps the Petersburg Dictionary is right in proposing for prāgyotisham the translation vor Anbruch des Lichtes. Nārāyaṇa says prāk purastāt gyotir yasmān tam pradesam.

5 And the entering into the circle with this verse,
'She who smells of salve (Rig veda X 146 6)

6 The circle should have its entrance to the east or to the north, it should be (praised as) excellent among the people, not too spacious not too narrow

7 The final expiation (should extend) to the Vâmadevya

8 And the invitation to resume the recitation (is done in the following way)

9 After they have sipped water that stands outside the circle,

10 Let them resume the recitation, having performed the expiation.

11 If the vessel used in the expiation is damaged sprinkling (with water forms) the expiatory act (to be performed for it)

12 (That) sprinkling, however, (one should perform) holding gold or a bunch of Darbha grass in his hand

13 So far what pertains to the general rules

KHANDA 3

1 Now after they have entered the circle—

2 The teacher sits down with his face to the east, the others, according to their rank, (sit down) towards the south with their faces to the north

5 The *Mandala* is a circular space marked by a line of water

6 I am doubtful whether we should read *vâ ganâgrīyam* and translate as I have done in accordance with the note of Narayana, or if the reading should be *vâ ganâgrīyam* 'not in the presence of people' so that *ganâgrīya* would mean *ganânâm agre*

7 On the expiation (*jānti*) comp chap. 3, 12

3, 2, 3 Comp IV, 8, 2-4

3 If that is impossible, with their faces to all directions

4 Let them expect the rising of the sun,

5 And when they behold it in its splendour,

6 Let them with (the words) Recite sir¹ seize with their hands, holding the right hand uppermost, the feet of the teacher, which have been washed with the right (hand) the right (foot), with the left the left,

7 And having then put (the hands) into the vessel used for the expiation into water in which pieces of Dûrvâ stalks are let them begin their study when their hands have ceased to drip

8 This is the rite But when they are tired let one of them bring it about that the vessel used for the expiation be not empty

9 And all (should do so) at the beginning and the end of (each) Adhyâya

10 (All) that is done continuously, without interruption

11 Now the expiation

12 The syllable Om the Mahâvyâhṛtis the Sâvitṛī, the Rathantara the Br̥zhat, the Vâmadevya Br̥zhat and Rathantara with repetition and Kakubh forming

6 Comp above II 5 10 &c

7 The translation of *apinvamânaiḥ pânibhiḥ* is conjectural Nârâyana's explanation of *apinvamana* by *asamsṛiṣṭa* is inadmissible

10 Nârâyana explains this Sutra in the following way If it is impossible for any reason to recite the whole text only the beginning and the concluding words of each Adhyâya (see Sûtra 9) are to be repeated, and these should be recited without interruption so as to form one continual text.

12 Comp above III 4 5

13 These (holy words and verses) are (thus) made to attain (the number of) ten

14 Of decades consists the Virâg —thus says the Brâhmaṇa

KHANDA 4

1 Unerring mind, vigorous eye (is) the sun the noblest of the stars Inauguration do no harm to me! —with (these words) they look at Savitrî (i e the sun)

13 The Gayatrî is one verse, the Rathantara and the Brîhat are Pragâthas which are changed in the usual way into Trîkâs the Vâmadevyâ is one Trîkâ thus the number of ten is obtained.

14 Kaush Brâhmaṇa 17 3, 19 5

4 1 The formula Adabdhâṃ manâḥ, &c has to be recited before each of the single Aranyaka texts (the Sakvarî verses the Mahâvrata, &c) to this formula are added before or after it as the case may be other texts specified in the Sûtras 2-8 Of these there can be no doubt about the meaning of Sûtras 7 8 treating of the introductory formulas of the Samhitâ section (Kaush Âr VII-VIII) and of the Mantha section (ibid IX) before the text adabdhâṃ &c are to be added in the first case the formula *ritam vadîshyâmi* &c in the second case two Trîkâs addressed to Savitrî These formulas and verses have been received into the Âranyaka text and are found there in the order here stated at the beginning of books VII and IX. The meaning of the words *samhitânâṃ tu pûrvam* (Sûtra 7) having thus been established I can see no reason why we should not interpret the words *sakvarîṇâṃ tu pûrvam* (Sûtra 3) quite in the same way Thus the introductory benediction for the recital of the Sakvarî verses would consist, firstly of the verses stated in Sûtra 4 then of the formula adabdhâṃ &c, those verses would have to be repeated again after the Sakvarî verses (end of Sûtra 4) The recitation of the Mahâvrata (Sûtras 1 2) and of the Upanishads (Sûtra 5) is preceded by adabdhâṃ &c, and then by the four verses stated in Sûtra 2 The interpretation which Nârâyana gives of this Sûtra is not quite the same as that which I have here proposed see p 163 of the German edition

2 One (verse) 'You both the gladdening one (Rig veda X 131 4), and the three (verses) Blessing to us on the paths (Rig veda X 63 15-17 (are to be repeated before the recitation) of the Mahāvratā (chapter)

3 But (at that) of the Sakvarī (verses) before (the formula mentioned in the first Sūtra)

4 The three *Trikas* 'To him, the thirsty one (Rig-veda VI 42 1-3) 'The wealthiest (Soma), C wealthy one (VI 44, 1-3) 'Him who does no harm to you (VI 44 4-6) (the verse) 'To him, to him the sap of the herb' (VI, 42, 4), (and the verse), Verily thou art a hero (VIII 81, 28)—thus for the Sakvarī (verses) before and afterwards

5 Now for the Upanishad (texts)—

6 The same (recitation) as for the Mahāvratā.

7 For the *Samhitas*, however, before (the text given in the first Sūtra the formula has to be recited) 'I shall speak right, I shall speak truth (&c)'—this is the difference (in the case of the *Samhitas*).

8 Now for the Mantha the two verses (have to be recited) before (the formula given in the first Sūtra), 'Thus we entreat of Savitar,' 'That glorious (splendour) of Savitar' (Rig veda V, 82, 1, III, 62 10)

4 According to the reading of some MSS we should have to translate or (the verse) Verily &c

7 On the *Samhitās* (Kaush. Âr VII VIII) see Max Müller Rig veda Prâtisakhyā, pp 4 seq. Ât. Âranyaka III (pp 305 seqq, ed Bibl Ind. Sacred Books of the East, I, pp 247 seq)

8 Regarding the description of the Mantha sacrifice (Kaush. Âr IX) which has to be performed by one who wishes to attain greatness, comp. Satap. Brāhmaṇa XIV, 9, 2, Kāṇḍ Up V, 2, 4, Sacred Books of the East, I, p 76

9 With (the formula), 'Unerring mind' (see Sûtra 1) then follow the expiatory formulas that belong to the (different) sections

10 (All) this on one day

KHANDA 5

Khanda 4, 11 Now if the time for rising has come, they drive away (all) evil,

12 Perform the standing expiation,

13 And look at the sun with (the words) 'From here I take out the brightness (?)

Khanda 5, 1 'That (I place) within myself — with (these words they turn their thoughts to the universal) Self that is placed (within themselves ?)— three times repeated (?)

2 With (the formula), 'May happiness rejoice in me and glory, may happiness rejoice with me and glory,—

3 'Together with Indra, with the hosts, with power, with glory, with strength I will rise'—he rises up

11 12 Nārāyaṇa has the following note The evil which is attached to their body such as dirt they drive away i.e. they remove it by means of their reciting (of the sacred texts) and then they perform the standing expiation which has been declared above which begins with the syllable Om and with the Mahā vyāhṛtis (see chap. 3 12)

5 1 Nārāyaṇa says that *dadhe* is supplied to this Mantra from the preceding Sûtra, and so indeed the Mantra is given in the *Āitareya* recension The translation of *abhinīhitam* *trīṇ* *hitam* is merely tentative see Nārāyaṇa's note p 165 of the German edition Perhaps *abhinīhitam* should be taken in its grammatical value and the Sûtra should be translated, 'That (I place) into myself (*ātmanī*) —with these words (they look) at themselves pronouncing (the word *ātmanī*) with *Abhinidhāna*, three times repeated (?) On *abhinidhāna* comp Professor Max Müller's edition of the *Rig-veda Prātisākhya* pp cxvii seqq

4. 'May happiness rise to me may glory rise to me —when he has risen

5. 'Hereby I shake off the hater the rival, the evil one, and the bringer of misfortune —with (this formula) having shaken the end of the garment,—

6. The hymn, 'Away those to the east (Rig-veda X 131), the two (verses), And may Indra have mercy upon us (II, 41 11 12) the one (verse), Of what we are in fear, O Indra (VIII 50 13)—(when these texts have been murmured) they look with (the verse) 'A ruler indeed, great art thou' (X 152, 1) to the east with (the verse), The giver of bliss (X, 152, 2) to the south turned to the right, with (the verse) 'Away the Rakshas' (X 152, 3) to the west with (the verse) Destroy O Indra our (X, 152 4) to the north turned to the left, with (the verse) 'Away, O Indra (X, 152, 5) to the sky, turned to the right

KHANDA 6

1. Having worshipped the Sun with (the verses), Savitr from the west,' 'This eye (Rig veda X, 36 14 VII 66, 16),

2. They turn away come back sit down

3. With (the words), 'As the water is appeased — they draw water out of the vessel used for the expiation,

4. Pour it out on the ground,

5. Spread (some) of that (water over the ground) with (the words), As the earth (is appeased) —

6 * Narāyaṇa explains vyāvartamānāḥ by paravartamā nādharma-yuktāḥ

5 Perhaps we should read asyām (scil prithivyām) abhi

6 He (then) smears it on his right shoulder with (the words) ' Thus may peace dwell in me

7 In the same way a second time

8 In the same way a third time.

9 Piece by piece thou art produced , piece by piece thou risest up bring welfare to us, O house ! — with (this text they) take pieces of Dûrvâ stalks (out of the vessel of water), put them on their heads

10 (And make water offerings with the formulas) ' May Agni satiate himself may Vayu satiate himself , may Sûrya satiate himself may Vishnu satiate himself , may Pragâpati satiate himself , may Virûpâksha satiate himself , may Sahasrâksha satiate himself may all beings satiate themselves '

11 (Then) Sumantu Gaimini, Vaisampâyana Paula, and the other teachers (receive their offerings)

12 (Then) every one (worships in the same way) his fathers

13 With (the text), ' To the sea you (Sraut IV, 11, 11) they pour out the water,

14 Murmur the Vâmadevya,

15 And separate according to their pleasure

16 (The final benedictory formula runs thus), Through the power of wisdom, of Sruti and Smṛti, as handed down by tradition through (that power) which has its measure in (the Vedic texts) that have been gone through(?), and which is possessed of

karshanti and translate, they draw (lines of that water) on this (earth)

6 Nârâyana says that all the students are to do so

10 Comp above IV, 9 On the way in which this Tarpana is to be performed, Nârâyana refers to the Sûtra II 7 5

11 Comp above IV 10

12 Comp above, IV, 10 4-6

undisputed firmness may peace be with us in welfare
 Adoration be to gods *Rishis* Manes and men ! May
 they whom we have adored, make happy life beauty,
 health peace incolumity imperishableness vigour,
 splendour glory power, holy lustre, renown, age,
 offspring cattle adoration increase From wrongly
 spoken wrongly used (prayer) from everything that
 is deficient or excessive, for the good of gods and
Rishis may the Brahman and Truth protect me,
 may the Brahman and Truth protect me !

End of the Sixth Adhyâya

End of the Sāṅkhâyaṇa Gr̥hya

ÂSVALÂYANA-GR̥HYA-
SŪTRA

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1

INTRODUCTION

TO THE

ÂSVALÂYANA-GRÎHYA-SÛTRA

MOST of the questions referring to the *Grihya sūtra* of Âsvalâyana will be treated of more conveniently in connection with the different subjects which we shall have to discuss in our General Introduction to the *Grîhya sūtras*. Here I wish only to call attention to a well known passage of *Shadgurusishya* in which that commentator gives some statements on the works composed by Âsvalâyana and by his teacher Saunaka. As an important point in that passage has as far as I can see been misunderstood by several eminent scholars I may perhaps be allowed here to try and correct that misunderstanding though the point stands in a less direct connection with the *Grîhya sūtra* than with another side of the literary activity of Âsvalâyana.

*Shadgurusishya*¹, before speaking of Âsvalâyana makes the following statements with regard to Âsvalâyana's teacher Saunaka. There was he says 'the Sâkala *Samhitâ* (of the *Rig veda*) and the *Bâshkala Samhitâ* following these two *Samhitâs* and the twenty-one *Brâhmanas* adopting principally the *Aitareyaka* and supplementing it by the other texts, he who was revered by the whole number of great *Rishis* composed the first *Kalpa sūtra*.' He then goes on to speak of Âsvalâyana—'Saunaka's pupil was the venerable Âsvalâyana. He who knew everything he had learnt from that teacher composed a *Sūtra* and announced (to Saunaka that he had done so)² Saunaka then destroyed his own *Sūtra*, and

See Max Muller's History of

† Sanskrit Literature pp 230 seqq

ed that Āsvalāyana's Sūtra should be adopted by the students of that Vedic Śākhā. Thus says Shadguru-śishya there were twelve works of Saunaka by which a correct knowledge of the Rig veda was preserved, and three works of Āsvalāyana. Saunaka's dasa granthās were the five Anukramanīs, the two Vidhānas, the Bārhad-darvata, the Prātisākhya and a Smārta work¹. Āsvalāyana on the other hand composed the Śrauta-sūtra in twelve Adhyāyas, the Grihya in four Adhyāyas and the fourth Āraṇyaka this is Āsvalāyana's great Sūtra composition².

Here we have an interesting and important statement by which the authorship of a part of the Āitareyāraṇyaka, which would thus be separated from the rest of that text, is ascribed not to Mahidāsa Āitareya, but to an author of what may be called the historical period of Vedic antiquity, to Āsvalāyana.

But what is the fourth Āraṇyaka to which this passage refers? Is it the text which is now set down, for instance, in Dr Rāgendralāla Mitra's edition as the fourth Āraṇyaka of the Āitareyas?

Before we give an answer to this question, attention must be called to other passages referring as it could seem to another part, namely the fifth part of the Āraṇyaka.

Sāyana, in his great commentary on the Rig-veda very frequently quotes the pañchamāraṇyaka as belonging to Saunaka. Thus in vol 1 p 112, ed Max Müller he says pañchamāraṇyaka aushnihatrikāsītir iti khande Saunakena sūtritam surūpakṛitnum ūtaya iti trīṇyendra sânasim rayim iti dve iti. There is indeed in the fifth Āraṇyaka a chapter beginning with the words aushniḥ trikāsītir in which the words quoted by Sāyana occur³. Similar quotations, in

the case is similar to that where a pupil goes on his rounds for alms and announces (nivedayati) to his teacher what he has received. Prof Max Müller translates these words differently according to him they mean that Āsvalāyana made a Sūtra and taught it.

¹ Comp Prof Buhler's article in the Journal As Soc. of Bengal 1866 pp. 149 seqq.

² Dvādaśadhyāyakam sūtram ātushkam grihyam eva ka āturtthāraṇyakam kṛt by Āsvalāyanasūtrakam.

³ See p 448 of Dr Rāgendralāla Mitra's edition in the Bibliotheca Indica.

which the fifth *Āraṇyaka* is assigned to Saunaka, are found in Sāyana's commentary on the *Āraṇyaka* itself, see, for instance p 97, line 19 p 116 line 3

Thus it seems that the authorship of both the fourth and the fifth *Āraṇyaka* was ascribed to teachers belonging to the Sūtra period of Vedic literature, viz to Saunaka and to Āsvalāyana respectively. And so we find the case stated by both Professor Weber in his *Vorlesungen über indische Literaturgeschichte*¹, and Dr Rāgendralala Mitra, in the Introduction to his edition of the *Āitareya Āraṇyaka*²

But we must ask ourselves Are the two books of the *Āraṇyaka* collection, ascribed to those two authors, really two different books? It is a surprising fact that Shadgurusishya, while speaking of Āsvalāyana's authorship of the fourth book, and while at the same time intending, as he evidently does, to give a complete list of Saunaka's compositions does not mention the fifth *Āraṇyaka* among the works of that author. In order to account for this omission the conjecture seems to suggest itself that Shadgurusishya, when speaking of the fourth *Āraṇyaka* as belonging to Āsvalāyana, means the same work which Sāyana sets down as the fifth and which he ascribes to Saunaka. At first sight this conjecture may seem perhaps rather hazardous or unnatural however I believe that, if we compare the two texts themselves which are concerned, we shall find it very probable and even evident. What do those two *Āraṇyaka* books contain? The fourth is very short it does not fill more than one page in the printed edition. Its contents consist exclusively of the text of the Mahānāmni or Sakvarī verses, which seem to belong to a not less remote

¹ 2nd edition, p 53. Obwohl wir für das vierte Buch des letztern (i e. of the *Āitareya Āraṇyaka*) sogar die directe Nachricht haben dass es dem Āsvalāyana, dem Schüler eines Saunaka angehört so wie auch ferner für das fünfte Buch desselben dieser Saunaka selbst als Urheber gegolten zu haben scheint, nach dem was Colebrooke Misc Ess I 47 n darüber berichtet.

² P 11: If this assumption be admitted the proper conclusion to be arrived at would also be that the whole of the fifth Book belongs to Saunaka and the whole of the fourth Book to Āsvalāyana. P 12 The writings of both Āsvalāyana and Saunaka which occur in the *Āraṇyaka*, etc

antiquity than the average of the Rig veda hymns. They can indeed be considered as forming part of the Rig veda *Samhitā* and it is only on account of the peculiar mystical holiness ascribed to these verses, that they were not studied in the village but in the forest¹, and were consequently received not into the body of the *Samhitā* itself but into the *Āraṇyaka*. They are referred to in all *Brāhmaṇa* texts and perhaps we can even go so far as to pronounce our opinion that some passages of the Rig veda hymns themselves allude to the Sakvarī verses

yaś śhakvarīṣhu brīhatā ravenendīe sushmām adadhātā Vasīṣṭhāś (Rig veda VII 33, 4)

rikām tvaś poṣham aste pupuṣhvan gāyatram tvo gāyati śakvarīṣhu (Rig veda X, 71 11)

So much for the fourth *Āraṇyaka*. The fifth contains a description of the Mahāvratā ceremony. To the same subject also the first book is devoted with the difference that the first book is composed in the *Brāhmaṇa* style the fifth in the *Sūtra* style².

Now which of these two books can it be that *Shadgurusishya* reckons as belonging to the *Āsvalāyanasūtraka*? It is impossible that it should be the fourth, for the Mahānāmni verses never were considered by Indian theologians as the work of a human author, they shared in the *apauruṣheyatva* of the Veda, and to say that they have been composed by *Āsvalāyana* would be inconsistent with the most firmly established principles of the literary history of the Veda both as conceived by the Indians and by ourselves. And even if we were to admit that the Mahānāmni verses can have been assigned by an author like *Shadgurusishya*, to *Āsvalāyana*—and we cannot admit

¹ See *Sākhāyana Grhya* II, 12 13

² Thus *Sāyana* in his note on V 1 1 says *Nanu prathamāraṇyake pī atha mahāvratam Indro vai Vratam hatvetyadinā mahāvrataprayogo bhūhitaś paśkame pī tasyaivabhidhane punaruktaś syat. nāyam doshaś sūtra-brāhmaṇa rūpasa tayor vibhedaś, paśkamāraṇyakam vishproktam sūtram prathamā raṇyakan te apauruṣheyaṁ brāhmaṇam ata eva tatārthavadaprapaśtēna sahitā vidhayaś śrīyante, paśkame tu na ko py arthavāde=sti aranya evatad adhyeyam ity abhipretyādhyetāra āraṇyakānde ntarbhāvyādhiyate.*

this—there is no possibility whatever that he can have used the expression *Āsvalāyanasūtrakam* with regard to the *Mahānāmni*, to apply the designation of a *Sūtra* to the *Mahānāmni* hymn would be no less absurd than to apply it to any *Sukta* whatever of the *Rik-Samhitā*. On the other hand the fifth book of the *Āraṇyaka* is a *Sūtra* it is the only part of the whole body of the *Āraṇyaka* collection which is composed in the *Sūtra* style. And it treats of a special part of the *Rig veda* ritual the rest of which is embodied in its entirety with the omission only of that very part, in the two great *Sūtras* of *Āsvalāyana*. There seems to me therefore to be little doubt as to the fifth *Āraṇyaka* really being the text referred to by *Shadgurusishya* though I do not know how to explain his setting down this book as the fourth. And I may add that there is a passage hitherto as far as I know, unnoticed in *Sāyana's* *Sāma veda* commentary in which that author directly assigns the fifth *Āraṇyaka* not, as in the *Rig veda* commentary to *Saunaka*, but to *Āsvalāyana*. *Sāyana* there says¹ *yathā bahvrikām adhyāpaka mahāvrataprayogapratipādakam Āsvalāyananirmitam kalpa-sūtram araṇye-dhīyamānāḥ pañcamam araṇyakam iti vedatvena vyavaharanti*

Instead of asserting, therefore, that of the two last *Āraṇyakas* of the *Āitareyas* the one is ascribed to *Saunaka*, the other to *Āsvalāyana*, we must state the case otherwise not two *Āraṇyakas* were according to *Sāyana* and *Shadgurusishya*, composed by those *Sūtrakāras* but one, viz. the fifth, which forms a sort of supplement to the great body of the *Sūtras* of that *Karana*, and which is ascribed either to *Saunaka* or to *Āsvalāyana*. Perhaps further research will enable us to decide whether that *Sūtra* portion of the *Āraṇyaka*, or we may say quite as well, that *Āraṇyaka* portion of the *Sūtra*, belongs to the author of the *Srauta-sūtra*, or should be considered as a remnant of a more ancient composition, of which the portion studied in the forest has survived, while the portion

¹ *Sāma veda (Bibl. Indica)* vol 1, p 19

which was taught in the village was superseded by the more recent Āśvalāyana-sūtra.

There would be still many questions with which an Introduction to Āśvalāyana would have to deal thus the relation between Āśvalāyana and Saunaka which we had intended to treat of here with reference to a special point, would have to be further discussed with regard to several other of its bearings, and the results which follow therefrom as to the position of Āśvalāyana in the history of Vedic literature would have to be stated. But we prefer to reserve the discussion of these questions for the General Introduction to the Grhya-sūtras.

ÂSVALÂYANA-GRHYA-SÛTRA

ADHYÂVA I KANDIKÂ 1.

1 The (rites) based on the spreading (of the three sacred fires) have been declared, we shall declare the *Grihya* (rites)

2 There are three (kinds of) *Pākayagñas* the *hutās*, (i.e. the sacrifices) offered over the fire over something that is not the fire, the *prahutās*, and at the feeding of *Brāhmanas*, those offered in the *Brahman*.

3 And they quote also *Rik̥as*, 'He who with a piece of wood or with an oblation, or with knowledge ("veda")

1 1 The spreading (*vitāna* or as it is also called, *vihāra* or *viśtāra*) of the sacred fires is the taking of two of the three sacrificial fires, the *Āhavaniya* fire and the *Dakṣiṇāgṇi*, out of the *Gārhapatya* fire (see, for instance, Weber's *Indische Studien*, IX, 216 seq.). The rites based on, or connected with the *vitāna*, are the rites forming the subject of the *Śranta* ritual, which are to be performed with the three fires.

2. Comp. *Sāṅkhāyana-Grhya* I, 5, 1 I, 10, 7 The division here is somewhat different from that given by *Sāṅkhāyana* what *Sāṅkhāyana* calls *ahuta*, is here *prahuta* ("sacrificed up") the *prahutās* of *Sāṅkhāyana* form here no special category the *prasutas* of *Sāṅkhāyana* are the *brāhmaṇi hutās* of *Āśvalāyana*. Thus *Āśvalāyana* has three categories, while *Sāṅkhāyana* (and quite in the same way *Pāraskara* I, 4, 1) gives four *Nātāyana* mentions as an example of *prahuta* sacrifices the *baliharasa* prescribed below I, 2 3.

3. *Rig-veda* VIII, 19, 5 The mortal who with a piece of wood, or with an or with workshops *Agas*, who with (workshops him) offering rich ac.

4. Even he who only puts a piece of wood (on the fire) full of belief should think 'Here I offer a sacrifice adoration to that (deity)'

(The *Rīk* quoted above then says) He who with an oblation —and, 'He who with knowledge,' even by learning only satisfaction is produced (in the gods)

Seeing this the *Rishi* has said, 'To him who does not keep away from himself the cows, to him who longs for cows who dwells in the sky speak a wonderful word, sweeter than ghee and honey Thereby he means 'This my word, sweeter than ghee and honey, is satisfaction (to the god), may it be sweeter

(And another *Rishi* says), 'To thee O Agni by this *Rīk* we offer an oblation prepared by our heart, may these be oxen bulls and cows (Thereby he means) They are my oxen bulls, and cows (which I offer to the god) they who study this text, reciting it for themselves (as their Svādhyāya)

(And further on the *Rīk* quoted above says), He who (worships Agni) with adoration, offering rich sacrifices. Verily also by the performing of adoration (the gods may be worshipped) for the gods are not beyond the performing of adoration, adoration verily is sacrifice —thus runs a *Brāhmaṇa*

4 The words of the *Rīk*, with an oblation are here repeated the Vedic instrumental *āhuti* being replaced and explained by the regular form *āhutyā*

The following *Rīk* is taken from the eighth *Maṇḍala*, 24. 20 The god compared there with a rutting bull is Indra.

The following verse is *Rig veda* VI, 16. 47 we may doubt as to the correctness of the explanation given in our text, by which it is referred to the persons studying the hymns of the *Rishi*. All these quotations of course are meant to show that the knowledge of the *Veda* and the performing of *namas* (adoration) is equivalent to a real sacrifice

KANDIKA 2

1 Now he should make oblations in the evening and in the morning of prepared sacrificial food,

2 To the deities of the Agnihotra, to Soma Vanaspati, to Agni and Soma to Indra and Agni to Heaven and Earth to Dhanvantari to Indra, to the Visve devas to Brahman

3 He says Svâhâ and then he offers the Balis—

4 To those same deities to the waters to the herbs and trees, to the house, to the domestic deities, to the deities of the ground (on which the house stands),

5 To Indra and Indras men, to Yama and Yamas men, to Varuna and Varunas men to Soma and Somas men—these (oblations he makes) to the different quarters (of the horizon, of which those are the presiding deities)

6 To Brahman and Brahman's men in the middle

2, 1 This is the Vairvadeva sacrifice comp Sâṅkhâyaṇa-Grihya II 14 &c.

2 The deities of the Agnihotra are Sûrya, Agni, and Pragapati. On Soma Vanaspati see the quotations given in Bohtlingk-Roth's Dictionary s v vanaspati 2

3 I think the division of the Sûtras should be altered so that svâhetî would belong to Sûtra 2 and the third Sûtra would consist only of the words atha baliharanam In this case we should have to translate

(1) Now he should make oblations &c.

(2) With the words To the deities of the Agnihotra (i. e. to Agni to Surya to Pragâpati) to Soma Vanaspati, &c., svâhâ!

(3) Then (follows) the offering of the Balis

Comp Sâṅkh Grihya II 14, 4 5, which passage seems to confirm the view expressed here

5 Manu III, 87

7 To the Visve devās, to all day-walking beings—thus by day

8 To the night-walking (beings)—thus at night.

9 To the Rakshas—thus to the north

10 'Svadhā to the fathers (i e Manes) —with these words he should pour out the remnants to the south, with the sacrificial cord suspended over the right shoulder

KANDIKĀ 3.

1 Now wherever he intends to perform a sacrifice, let him besmear (with cowdung) a surface of the dimension at least of an arrow on each side let him draw six lines thereon, one turned to the north, to the west (of the spot on which the fire is to be placed), two (lines) turned to the east, at the two different ends (of the line mentioned first) three (lines) in the middle (of those two), let him sprinkle that (place with water) establish the (sacred) fire (thereon), put (two or three pieces of fuel) on it, wipe (the ground) round (the fire) strew (grass) round (it) to the east, to the south, to the west, to the north, ending (each time) in the north. Then (follows) silently the sprinkling (of water) round (the fire)

2 With two (Kusa blades used as) strainers the purifying of the Āgya (is done)

3. Having taken two Kusa blades with unbroken tops, which do not bear a young shoot in them, of the measure of a span, at their two ends with his

3, 1. Comp. Sākh-Grhya I, 7 6 seq., where the statements regarding the lines to be drawn are somewhat different, and the note there.

3. Comp. the description of this act of purifying the Āgya which is on some points more detailed, in Sākh-Grhya I, 8 14-21

thumbs and fourth fingers, with his hands turned with the inside upwards he purifies (the Āgya from the west) to the east, with (the words) By the impulse of Savitr I purify thee with this uninjured purifier with the rays of the good sun —once with this formula, twice silently

4 The strewing (of grass) round (the fire) may be done or not done in the Āgya offerings

5 So also the two Āgya portions (may optionally be sacrificed) in the Pākayagñas.

6 And the (assistance of a) Brahman (is optional) except at the sacrifice to Dhanvantari and at the sacrifice of the spit-ox (offered to Rudra)

7 Let him sacrifice with (the words) 'To such and such a deity svâhâ'

8 If there is no rule (as to the deities to whom the sacrifice belongs, they are) Agni, Indra, Pragâpati the Visve devâs Brahman

9 (Different Pākayagñas, when) offered at the same time, should have the same Barhis (sacrificial grass) the same fuel, the same Āgya, and the same (oblation to Agni) Svishṭakṛt.

10 With reference thereto the following sacrificial stanza is sung

'He who has to perform (different) Pākayagñas, should offer them with the same Āgya, the same

4 Comp. Sāṅkh.-Gr̥hya I, 8, 12

5 On the two Āgyabhāgas offered to Agni and Soma comp. below chap. 10 13 Sāṅkh.-Gr̥hya I 9, 5 seq.

6 Comp. on these exceptions the Sūtras below I, 12, 7, IV,

8 15

7 Comp. Sāṅkh.-Gr̥hya I, 9, 18.

9. On the oblation to Agni Svishṭakṛt, see Indische Studien, IX, 217

Barhis and the same Svishṭakṛt even if the deity (of those sacrifices) is not the same

KANDIKĀ 4

1 During the northern course of the sun in the time of the increasing moon under an auspicious Nakshatra the tonsure (of the child's head) the initiation (of a Brahmaṣārin) the cutting of the beard and marriage (should be celebrated)

2 According to some (teachers), marriage (may be celebrated) at any time.

3. Before those (ceremonies) let him sacrifice four Āgnya oblations—

4 With the three (verses) 'Agni, thou purifiest life (Rig-veda IX 66, 10 seq), and with (the one verse) Pragāpati no other one than thou (Rig veda X 121, 10)

5 Or with the Vyāhṛtis

6 According to some (teachers), the one and the other

7 No such (oblations) according to some (teachers)

8 At the marriage the fourth oblation with the verse, Thou (O Agni) art Aryaman towards the girls (Rig veda V, 3, 2)

KANDIKĀ 5

1 Let him first examine the family (of the intended bride or bridegroom) as it has been said above,

4, 1 Sākh.-Grhya I, 5 2-5.

5. With the words bhūā, bhuvā, svaā, and with the three words together.

6. Thus eight oblations are offered, four with the four Rikās quoted in the fourth Sātra, and four with the Vyāhṛtis.

7 Neither the oblations with the Rikās nor those with the Vyāhṛtis.

5, 1. Śrauta-sātra IX, 3, 20, Who on their mother's as well as

'Those who on the mother's and on the father's side

2 Let him give the girl to a (young man) endowed with intelligence

3 Let him marry a girl that shows the characteristics of intelligence, beauty, and moral conduct, and who is free from disease

4 As the characteristics (mentioned in the preceding Sūtra) are difficult to discern let him make eight lumps (of earth) recite over the lumps the following formula, 'Right has been born first in the beginning, on the right truth is founded. For what (destiny) this girl is born, that may she attain here. What is true may that be seen, and let him say to the girl, 'Take one of these

5 If she chooses the (lump of earth taken) from a field that yields two crops (in one year) he may know, 'Her offspring will be rich in food. If from a cow-stable rich in cattle. If from the earth of a Veda (altar) rich in holy lustre. If from a pool which does not dry up, rich in everything. If from a gambling-place, addicted to gambling. If from a place where four roads meet, wandering to different directions. If from a barren spot, poor. If from a burial ground, (she will) bring death to her husband

on their father's side through ten generations are endowed with knowledge, austerity, and meritorious works, &c.

4. I prefer the reading of the Bibliotheca Indica edition, countenanced by Nārāyaṇa's commentary *durvigāḥyāni lakṣaṇāni*, &c. The lumps are to be taken from the eight places mentioned in Sūtra 5.

5. No doubt the correct reading is not that given by Nārāyaṇa and accepted by Professor Stenzler *dvipravṛgīni*, but *vipravṛgīni*, as four of Professor Stenzler's MSS. read (see his *Variae Lectiones*, p. 48, and the Petersburg Dictionary s.v. *vipravṛgīni*)

KANDIKĀ 6.

1 (The father) may give away the girl, having decked her with ornaments, pouring out a libation o' water this is the wedding (called) Brāhma. A son born by her (after a wedding of this kind) brings purification to twelve descendants and to twelve ancestors on both (the husband's and the wife's) sides.

2 He may give her having decked her with ornaments, to an officiating priest whilst a sacrifice with the three (Srauta) fires is going on this (is the wedding called) Daiva. (A son) brings purification to ten descendants and to ten ancestors on both sides.

3. They fulfil the law together this (is the wedding called) Prāgāpatya. (A son) brings purification to eight descendants and to eight ancestors on both sides.

4. He may marry her after having given a bull and a cow (to the girl's father) this (is the wedding called) Ārsha. (A son) brings purification to seven descendants and to seven ancestors on both sides.

5 He may marry her after a mutual agreement has been made (between the lover and the damsel) this (is the wedding called) Gāndharva.

6. He may marry her after gladdening (her father) by money this (is the wedding called) Āsura.

6, 1 Comp. Vasishtha I, 30 Āpastamba II, 11, 17, Bandhāyana I, 20, 2.

2. Vasishtha I, 31 Āpastamba II, 11, 19 Bandhāyana I, 20, 5.

3. Bandhāyana I, 20, 3.

4. Vasishtha I, 32 Āpastamba II, 11 18, Bandhāyana I, 20, 4.

5. Vasishtha I, 33. Āpastamba II, 11, 20, Bandhāyana I, 20, 6.

6. Vasishtha I, 35 (where this rite is designated as Mānusha), Āpastamba II, 12, 1, Bandhāyana I, 20, 7

7 He may carry her off while (her relatives) sleep or pay no attention this (is the wedding called) *Paisâka*

8 He may carry her off killing (her relatives) and cleaving (their) heads while she weeps and they weep this (is the wedding called) *Râkshasa*

KANDIKĀ 7

1 Now various indeed are the customs of the (different) countries and the customs of the (different) villages those one should observe at the wedding

2 What, however, is commonly accepted that we shall state

3 Having placed to the west of the fire a mill stone to the north east (of the fire) a water-pot he should sacrifice, while she takes hold of him Standing, with his face turned to the west while she is sitting and turns her face to the east, he should with (the formula), I seize thy hand for the sake of happiness seize her thumb if he desires that only male children may be born to him,

4 Her other fingers, (if he is) desirous of female (children),

5 The hand on the hair-side together with the

7 Baudhâyana I, 20 9

8 *Vasishtha* I, 34 (where this rite is called *Kshatri*) *Âpastamba* II 21, 2 Baudhâyana I 20 8 The text of this *Sûtra* seems to be based on a hemistich *hatvâ bhittvâ ka sirsham rudadbhyo rudatim haret* comp *Manu* III 33

7 3 Professor Stenzler is evidently right in taking *asmânam* as in apposition to *drishadam* *Nârâyana* says, *drishat prasiddhâ asmâ tatputrakañ tatrobhayoñ pratishthâpanam addham*

The sacrifice is that prescribed in *Sâṅkh-Grîhya* I 12, 11 12 Regarding the rite that follows comp *Sâṅkh Grîhya* I 13, 2

thumb (if) desirous of both (male and female children)

6 Leading her three times round the fire and the water pot, so that their right sides are turned towards (the fire &c) he murmurs, This am I, that art thou that art thou this am I, the heaven I the earth thou, the Saman I, the *Ri* thou Come! Let us here marry Let us beget offspring Loving bright with genial mind may we live a hundred autumns

7 Each time after he has lead her (so) round, he makes her tread on the stone with (the words), Tread on this stone like a stone be firm Overcome the enemies tread the foes down

8 Having 'spread under (i.e. having first poured Āgya over her hands) her brother or a person acting in her brother's place pours fried grain twice over the wife's joined hands

9 Three times for descendants of Gamadagni

10 He pours again (Āgya) over (what has been left of) the sacrificial food,

11 And over what has been cut off

12 This is the rule about the portions to be cut off

13 To god Aryaman the girls have made sacrifice

6 Sankhāyana Grhya I 13 4 9 13

7 Sankhāyana Grhya I 13 12

8 Sankhāyana Grhya I 13 15 16

9 The two portions of fried grain poured over the bride's hands together with the first (upastarāṇa) and the second (pratyabhigharāṇa) pouring out of Āgya constitute the four Avattas or portions cut off from the Havis. The descendants of Gamadagni were pañkāvṛtinas i.e. they used to cut off five such portions (see Kātyāyana I, 9 3, Weber Indische Studien, X 95), so they had to pour out the fried grain three times

13 Sankhāyana Grhya I 18, 3, 13 17, 14 1

to Agni, may he god Aryaman loosen her from this and not from that place Svâha¹

‘To god Varuna the girls have made sacrifice, to Agni may he god Varuna &c

‘To god Pushan the girls have made sacrifice, to Agni may he god Pûshar &c —with (these verses recited by the bridegroom) she should sacrifice (the fried grain) without opening her joined hands, as if (she did so) with the (spoon called) Sruḥ

14 Without that leading round (the fire she sacrifices grain) with the neck of a basket towards herself silently a fourth time

15 Some lead the bride round each time after the fried grain has been poured out thus the two last oblations do not follow immediately on each other

16 He then loosens her two locks of hair if they are made (i.e. if) two tufts of wool are bound round her hair on the two sides —

17 With (the *Rik*) ‘I release thee from the band of Varuna (Rig veda X, 85 24)

18 The left one with the following (*Rik*)

19 He then causes her to step forward in a north-eastern direction seven steps with (the words) ‘For sap with one step for juice with two steps, for thriving of wealth with three steps, for comfort with four steps for offspring with five steps for the seasons

14 15 According to those teachers whose opinion is related in Sûtras 6-14 the leading round the fire the trading on the stone and the offering of fried grain (with the three parts of the Mantra Sûtra 13) are repeated thrice then follows the offering prescribed in Sûtra 14 so that the last two offerings follow immediately on each other This is not the case if in the first three instances the order of the different rites is inverted as stated in Sûtra 15

In Sûtra 14 Nârâyana explains sârpapûṣa by koma

19 Sâṅkhâya Grihya I 14 5 6, 13 2, Paraskara I 3, 1

with six steps Be friend with seven steps So be thou devoted to me Let us acquire many sons who may reach old age¹

20 Joining together their two heads (the bridegroom² the Akarya³) sprinkles them (with water) from the water pot

21 And she should dwell that night in the house of an old Brāhmaṇa woman whose husband is alive and whose children are alive

22 When she sees the polar star, the star Arundhatti, and the seven Rishis (ursa major), let her break the silence (and say) 'May my husband live and I get offspring

KANDIKA 8

1 If (the newly-married couple) have to make a journey (to their new home) let him cause her to mount the chariot with the (verse) 'May Pūshan lead thee from here holding thy hand (Rig veda X, 85, 26)

2 With the hemistich 'Carrying stones (the river) streams hold fast each other (Rig veda X, 53 8) let him cause her to ascend a ship

3 With the following (hemistich) let him make her descend (from it)

4 (He pronounces the verse) 'The living one they bewail (Rig-veda X, 40 10) if she weeps

5 They constantly carry the nuptial fire in front

20 Sankhāyana Grhya I, 14, 9, Pāraskara I 8 5

2 Sārkhayana Grhya I 17 2 seq, Pāraskara I 8, 19.

3 1 Sākhāyana Grhya I, 15 13

2 Sankhāyana Grhya I 15 17 18.

4 Sākhayana Grhya I, 15, 2.

6 At lovely places trees, and cross ways let him murmur (the verse) May no waylayers meet us (Rig veda X 85 32)

7 At every dwelling place (on their way) let him look at the lookers on with (the verse) 'Good luck brings this woman (Rig veda X 85 33)

8 With (the verse) Here may delight fulfil itself to thee through offspring (Rig veda X, 85 27) he should make her enter the house

9 Having given its place to the nuptial fire, and having spread to the west of it a bull's hide with the neck to the east with the hair outside he makes oblations while she is sitting on that (hide) and takes hold of him, with the four (verses), May Pragapati create offspring to us (Rig veda X 85 43 seq), verse by verse and with (the verse) 'May all the gods unite (Rig veda X, 85, 47) he partakes of curds and gives (thereof) to her or he besmears their two hearts with the rest of the Âgya (of which he has sacrificed)

10 From that time they should eat no saline food, they should be chaste, wear ornaments, sleep on the ground three nights or twelve nights,

11 Or one year (according to) some (teachers) thus they say a Rishi will be born (as their son)

12 When he has fulfilled (this) observance (and has had intercourse with his wife), he should give the bride's shift to (the Brâhmana) who knows the Sûryâ hymn (Rig-veda X, 85),

13 Food to the Brahmanas,

6 Sâṅkhâyaṇa Grîhya I 15 14.

8 Sâṅkhâyaṇa Grîhya I 15 22, 16, 12

9 Sâṅkhâyaṇa Grîhya I, 16, 1 2

12 Sâṅkhâyaṇa Grîhya I 14, 12

14 Then he should cause them to pronounce auspicious words

KANDIKA 9

1 Beginning from the seizing of (the brides) hand (1 e from the wedding), he should worship the domestic (fire) himself or his wife or also his son or his daughter or a pupil

2 (The fire) should be kept constantly

3 When it goes out, however the wife should fast thus (say) some (teachers)

4 The time for setting it in a blaze and for sacrificing in it has been explained by (the rules given with regard to) the Agnihotra,

5 And the sacrificial food except meat.

6 But if he likes he may (perform the sacrifice) with rice barley or sesamum

7 He should sacrifice in the evening with (the formula) To Agni svaha! in the morning with (the formula), To Surya svahâ! Silently the second (oblations) both times

KANDIKA 10

1 Now the oblations of cooked food on the (two) Parvan (1 e the new and full moon) days

2 The fasting (which takes place) thereat has been declared by (the corresponding rules regarding) the Darsapûrnamâsa sacrifices

9 1 Comp Sâṅkhayana Grhya II 17 3

4. Sâṅkhayana Grhya I 1 12 Āsvalāyana Srauta II 2

5 Āsvalāyana Srauta II 3 1 seq Nārāyana By the prohibition of meat which is expressed in the words Except meat it is to be understood that the food to be sacrificed, as stated in other Sâstras may likewise be chosen

3 And (so has been declared) the binding together of the fuel and of the Barhis

4 And the deities (to whom those oblations belong) with the exception of the Upamsuyâga (offerings at which the formulas are repeated with low voice) and of Indra and Mahendra

5 Other deities (may be worshipped) according to the wishes (which the sacrificer connects with his offerings)

6 For each single deity he pours out four handful (of rice, barley &c), placing two purifiers (1 e Kusa blades on the vessel) with (the formula), 'Agreeable to such and such (a deity) I pour thee out

7 He then sprinkles them (those four portions of Havis with water) in the same way as he had poured them out with (the formula), Agreeable to such and such (a deity) I sprinkle thee

8 When (the rice or barley grains) have been husked and cleansed from the husks three times, let him cook (the four portions) separately,

9 Or throwing (them) together

10 If he cooks them separately, let him touch the grains, after he has separated them (and say,) 'This to this god this to this god

11 But if he (cooks the portions) throwing (them) together he should (touch and) sacrifice them, after he has put (the single portions) into different vessels

12 The portions of sacrificial food when they

10 3 See Âsvalâyana Srauta I, 3, 28 Scholion Kâty Srauta II 7 22

4 See Hillebrandt, Das altindische Neu und Vollmondsopfer, p 111, my note on Sâṅkhayana Gr̥hya I, 3 3

12 In the Man'tra we have a similar play upon words (iddha,

have been cooked, he sprinkles (with *Āgya*) takes them from the fire towards the north, places them on the *Barhis*, and sprinkles the fuel with *Āgya* with the formula, 'This fuel is thy self, *Gâtavedas*, thereby burn thou and increase, and O burning One, make us increase and through offspring, cattle, holy lustre, and nourishment make us prosper *Svâhâ*!'

13 Having silently poured out the two *Agharas* (or *Āgya* oblations poured out with the *Sruva* the one from north west to south east the other from south west to north-east), he should sacrifice the two *Āgya* portions with (the formulas) 'To *Agni* *svâhâ*! To *Soma* *svâhâ*! —

14 The northern one belonging to *Agni*, the southern one to *Soma*

15 It is understood (in the *Sruti*) 'The two eyes indeed of the sacrifice are the *Āgya* portions

16 'Therefore of a man who is sitting with his face to the west the southern (i e right) eye is northern, the northern (i e left) eye is southern'

17 In the middle (of the two *Āgya* portions he

lit, or burning, and *samedhaya*, make us prosper) as in *Sāṅkh Gr̥hya* II 10 4

13. *Paraskara* I, 5 3 *Sāṅkh Gr̥hya* I, 9 5 seq

14. *Sāṅkh Gr̥hya* I 9 7

15. Professor Stenzler here very pertinently refers to *Satapatha Brāhmaṇa* I 6, 3, 38

16. It is doubtful whether this paragraph should be considered as forming part of the quotation from the *Sruti*. The object of this passage is in my opinion, to explain why the southern *Āgya*-*bhāga* belongs to *Soma*, who is the presiding deity of the north and the northern *Āgya*-*bhāga* to *Agni*, the presiding deity of the south-east. Professor Stenzler's opinion about this paragraph is somewhat different

17. *Sāṅkh-Gr̥hya* I, 9 8

sacrifices the other) Havis, or more to the west, finishing (the oblations) in the east or in the north

18 To the north-east the oblation to (Agni) Svishṭakṛt

19 He cuts off (the Avadâna portions) from the Havis from the middle and from the eastern part,

20 From the middle the eastern part and the western part (the portions have to be cut off) by those who make five Avadânas,

21 From the northern side the portion for Svishṭakṛt

22 Here he omits the second pouring (of Âgya) over (what is left of) the sacrificial food

23 What I have done too much in this ceremony, or what I have done here too little, all that may Agni Svishṭakṛt, he who knows it, make well sacrificed and well offered for me To Agni Svishṭakṛt to him who offers the oblations for general expiation, so that they are well offered, to him who makes us succeed in what we desire! Make us in all that we desire successful! Svâhâ!

24 He pours out the full vessel on the Barhis

25 This is the Avabhṛtha.

19 20 See above, the note on I, 7 9 about the Avadâna portions and the peculiar custom of the descendants of Gamadagni with regard to them.

22 Comp above, I, 7 10 'Here means, at the Svishṭakṛt oblation.

23 Comp Pâraskara I 2, 11, Satapatha Brâhmana XIV 9 4, 24 On the oblations for general expiation (sarvaprayasâttâ-bhuti) comp Sâkh. Grîhya I 9 12 and the note

24 'A full vessel which has been put down before, he should now pour out on the Barhis. Narâyana

25 This pouring out of the vessel holds here the place of the Avabhṛtha bath at the end of the Soma sacrifice. See Weber, Indische Studien, X, 393 seq

- 26 This is the standard form of the Pākayagñas
 27 What has been left of the Havis is the fee for the sacrifice

KANDIKA 11

- 1 Now (follows) the ritual of the animal sacrifice
 2 Having prepared to the north of the fire the place for the Sāmītra fire having given drink (to the animal which he is going to sacrifice) having washed the animal having placed it to the east (of the fire) with its face to the west having made oblations with the two *Rik*s, Agni as our messenger (Rig veda I 12 1 seq), let him touch (the animal) from behind with a fresh branch on which there are leaves, with (the formula) 'Agreeable to such and such (a deity) I touch thee'
 3 He sprinkles it from before with water in which rice and barley are with (the formula), Agreeable to such and such (a deity) I sprinkle thee
 4 Having given (to the animal) to drink of that (water), he should pour out the rest (of it) along its right fore-foot
 5 Having carried fire round (it), performing that act only (without repeating a corresponding Mantra) they lead it to the north
 6 In front of it they carry a fire brand

11 2 The Sāmītra fire (literally the fire of the Sāmītri who prepares the flesh of the immolated animal) is the one mentioned below in Sūtras 7 and 10 Comp Indische Studien X 345 'I touch thee is upākaroni, comp Kātyāyana Śrauta-sūtra VI 3, 19 26

6 It seems that this fire brand is the same which had been carried round the animal, according to Sūtra 5 Comp Kātyāyana Śrauta sūtra VI, 5 2-5

7 This is the Sâmitra (fire)

8 With the two Vapâsrapanî ladles the 'per former touches the animal

9 The sacrificer (touches) the performer

10 To the west of the Sâmitra (fire) he (the Samitrî) kills (the animal) the head of which is turned to the east or to the west, the feet to the north, and having placed a grass blade on his side of the (animal's) navel, (the performer) draws out the omentum cuts off the omentum seizes it with the two Agnisrapanîs sprinkles it with water warms it at the Sâmitra (fire), takes it before that fire roasts it being seated to the south, goes round (the two fires) and sacrifices it

11 At the same fire they cook a mess of food

12 Having cut off the eleven Avadânas (or portions which have to be cut off) from the animal from all its limbs having boiled them at the Sâmitra (fire)

7 Comp Sûtra 2

8 On the two Vapâsrapanîs comp Kâtvayana Srauta sûtra VI 5 7, Indische Studien, X 345 The act which is here attributed to the kartṛ (performer) belongs in the Srauta ritual to the incumbencies of the Pratiprasthātṛ

10 On the way in which animals had to be killed at sacrifices see Weber's Indische Studien IX 222 seq

On the position of the head and the feet of the victim comp Kâtyâyana Srauta sūtra VI 5 16 17

According to Kâtyâyana VI 6 8 seq a grass blade is placed on the dead animal's body before the navel (agrena nâbhum) through that grass blade he cuts into the body and draws out the omentum

That fire is, according to Nârâyana not the Sâmitra but the Aupâsana fire In the same way in the Srauta ritual the warming of the omentum is performed at the Samitra the boiling at the Âhavanîya fire Kâtyâyana VI 6 13 16

11 The Aupâsana fire is referred to

12 The eleven portions are indicated by Kâtyâyana, Srauta-sûtra VI 7 6

and having warmed the heart on a spit, let him sacrifice first from the mess of cooked food (mentioned in Sūtra 11),

13 Or together with the Avadana portions

14 From each of the (eleven) Avadanas he cuts off two portions

15 They perform the rites only (without corresponding Mantras) with the heart's spit (i.e. the spit on which the heart had been, see Sūtra 12)

KANDIKĀ 12

1 At a *Kaitya* sacrifice he should before the *Svishṭakṛt* (offering) offer a *Bali* to the *Kaitya*

2 If however, (the *Kaitya*) is distant (he should send his *Bali*) through a leaf messenger

14 A *Pañśāvattin* cuts off three portions Having performed the *Upastarāṇa* and the *Pratyabhigḥāṇa* (the first and second pouring out of *Āgnya*) he sacrifices (the cut off portions) *Nārāyaṇa*.

15 On the rites regarding the spit, see *Kātyāyana* VI, 10, 1 seq *Indische Studien* X 346

12 1 There seems to be no doubt that Professor Stenzler is right in giving to *kaitya* in this chapter its ordinary meaning of religious shrine (*Denkmal*) The text shows that the *Kaitya* sacrifice was not offered like other sacrifices at the sacrificer's home but that in some cases the offering would have to be sent at least symbolically to distant places. This confirms Professor Stenzler's translation of *kaitya* *Nārāyaṇa* explains *kaitya* by *kṛtte bhava*, and says If he makes a vow to a certain deity saying If I obtain such and such a desire I shall offer to thee an *Āgnya* sacrifice or a *Sthālīpāka* or an animal —and if he then obtains what he had wished for and performs that sacrifice to that deity this is a *kaitya* sacrifice I do not know anything that supports this statement as to the meaning of *kaitya*.

2 'He should make of a leaf a messenger and a carrying-pole. *Nārāyaṇa*.

It is not clear whether besides this image of a messenger there was also a real messenger who had to carry the *Bali* to the *Kaitya*

3 With the *Rik* 'Where thou knowest, O tree (Rig veda V 5 10) let him make two lumps (of food), put them on a carrying pole, hand them over to the messenger, and say to him 'Carry this Bali to that (*Kaitya*)

4 (He gives him the lump) which is destined for the messenger with (the words) This to thee

5 If there is anything dangerous between (them and the *Kaitya*) (he gives him) some weapon also

6 If a navigable river is between (them and the *Kaitya*, he gives him) also something like a raft with (the words) 'Hereby thou shalt cross

7 At the *Dhanvantari* sacrifice let him offer first a Bali to the *Purohita*, between the *Brahman* and the fire

KANDIKA 13

1 The *Upanishad* (treats of) the *Garbham bhana* the *Pumsavana* and the *Anavalobhana* (i.e. the ceremonies for securing the conception of a child, the male gender of the child and for preventing disturbances which could endanger the embryo)

2 If he does not study (that *Upanishad*), he

or whether the whole rite was purely symbolical and based on the principle *In sacris ficta pro veris accipiuntur*

3 Comp *Pâraskara* III 11 10

6 *Pâraskara* III 11 11

7 Comp above chap 3, 6

13 1 *Narâyana* evidently did not know the *Upanishad* here referred to he states that it belongs to another *Sâkhâ* Comp Professor Max Muller's note on *Bṛihad Aranyaka* VI 4 24 (S B E vol xv p 222)

2 He should give her the two beans as a symbol of the testicles, and the barley grain as a symbol of the penis *Narâyana*.

should in the third month of her pregnancy under (the Nakshatra) Tishya give to eat (to the wife) after she has fasted in curds from a cow which has a calf of the same colour (with herself), two beans and one barley grain for each handful of curds

3 To his question, What dost thou drink? What dost thou drink? she should thrice reply Generation of a male child! Generation of a male child!

4 Thus three handfuls (of curds)

5 He then inserts into her right nostril in the shadow of a round apartment, (the sap of) an herb which is not faded

6 According to some (teachers) with the Pragâvat and Givaputra hymns

7 Having sacrificed of a mess of cooked food sacred to Pragapati he should touch the place of her heart with the (verse) What is hidden O thou whose hair is well parted in thy heart in Pragâpati that I know, such is my belief May I not fall into distress that comes from sons

5 Nârâyana (comp also the Prayogaratna folio 40 Āsvalâya nîya Grhya Parisishṭa I 25 MS Chambers 667) separates this rite from the ceremony described in Sûtras 2-4. He says that Sûtras 2-4—as indeed is evidently the case—refer to the Pumsa vana and in Sutra 5 begins the Anavalobhana (comp garbhara kshana Sankh I 21). To me it seems more probable that the text describes one continuous ceremony. There is no difficulty in supposing that of the Anavalobhana though it is mentioned in Sûtra 1, no description is given in the following Sûtras the same being the case undoubtedly with regard to the Garbhalambhana of which a description is found in the Arv Parisishṭa I 25

6 Two texts commencing a te garbho yonim etu and Agnir etu prathamah. See Stenzler's Various Readings, p 48 and the Bibliotheca indica edition p 61

KANDIKÂ 14

1 In the fourth month of pregnancy the Sîman tonnayana (or parting of the hair, is performed)

2 In the fortnight of the increasing moon when the moon stands in conjunction with a Nakshatra (that has a name) of masculine gender—

3 Then he gives its place to the fire and having spread to the west of it a bull's hide with the neck to the east with the hair outside (he makes oblations,) while (his wife) is sitting on that (hide) and takes hold of him, with the two (verses) May Dhâtṛ give to his worshipper with the two verses,

I invoke Râkâ (Rig veda II 32 4 seq) and with (the texts) 'Negamesha' and Pragâpati, no other one than thou (Rig veda X 121 10)

4 He then three times parts her hair upwards (i e beginning from the front) with a bunch containing an even number of unripe fruits, and with a porcupine's quill that has three white spots, and with three bunches of Kusa grass, with (the words)

Bhûr bhuvā, svar, om !'

5 Or four times

6 He gives orders to two lute players Sing king Soma.

7 (They sing) May Soma our king bless the human race. Settled is the wheel of N N —(here they name) the river near which they dwell

14 3 Comp above chap 8 9 Regarding the two verses Dhâtṛ dadâtu dârushe see Sârkha Grîhya I 22 7 The Negame ha hymn is R g veda Khailika sūkta vol vi p 31, ed Max Müller

7 Comp Pâraskara I 15 8 The Gâtnâ there is somewhat different I cannot see why in the Asvalayana redaction of it nivishraṭakrâsu should not be explained conformably to the

8 And whatever aged Brāhmaṇa woman whose husbands and children are alive tell them, that let them do

9 A bull is the fee for the sacrifice

KANDIKĀ 15

1 When a son has been born (the father) should, before other people touch him give him to eat from gold (i.e. from a golden vessel or with a golden spoon) butter and honey with which he has ground gold(-dust) with (the verse) I administer to thee the wisdom (veda) of honey of ghee raised by Savitr the bountiful Long living protected by the gods live a hundred autumns in this world!

2 Approaching (his mouth) to (the child's) two ears he murmurs the 'production of intelligence' 'Intelligence may give to thee god Savitr intelligence may goddess Sarasvatī, intelligence may give to thee the two divine Asvins wreathed with lotus

3 He touches (the child's) two shoulders with (the verse) Be a stone be an axe, be insuperable gold Thou indeed art the Veda called son so live a hundred autumns —and with (the verses)

Indra give the best treasures (Rig-veda II, 21, 6)
Bestow on us, O bountiful one, O speedy one (Rig-veda III, 56, 10)

4 And let them give him a name beginning with

regular Sandhi laws as *nivishṭakakrā asau* The wheel of course means the dominion

15 1 Comp *Āsv Grhya Pariśiṣṭa* I 26 I follow Professor Stenzler who corrects *maghonām* into *maghonā* comp *Sāṅkh Grhya* I 24, 4

3 Vedo may as well be the nominative of veda as that of vedas (property)

a sonant with a semivowel in it, with the Visarga at its end consisting of two syllables

5 Or of four syllables

6 Of two syllables if he is desirous of firm position, of four syllables if he is desirous of holy lustre,

7 But in every case with an even number (of syllables) for men, an uneven for women.

8 And let him also find out (for the child) a name to be used at respectful salutations (such as that due to the Ācārya at the ceremony of the initiation), that his mother and his father (alone) should know till his initiation

9 When he returns from a journey he embraces his son's head and murmurs 'From limb by limb thou art produced, out of the heart thou art born Thou indeed art the self called son so live a hundred autumns' — (thus) he kisses him three times on his head

10 The rite only (without the Mantra is performed) for a girl

KANDIKÂ 16

1 In the sixth month the Annaprâsana (i.e. the first feeding with solid food)

2 Goat's flesh, if he is desirous of nourishment,

3 Flesh of partridge if desirous of holy lustre

4 Boiled rice with ghee if desirous of splendour

5 (Such) food mixed with curds honey and ghee he should give (to the child) to eat with (the verse),
'Lord of food give us food painless and strong,

bring forward the giver, bestow power on us on men and animals'

6 The rite only (without the Mantra) for a girl

KANDIKÂ 17

1 In the third year the *Kaula* (i.e. the tonsure of the child's head), or according to the custom of the family

2 To the north of the fire he places vessels which are filled respectively, with rice, barley, beans, and sesamum seeds

3 To the west (the boy) for whom the ceremony shall be performed in his mother's lap, bull dung in a new vessel, and *Samt* leaves are placed

4 To the south of the mother the father (is seated) holding twenty one bunches of *Kusa* grass

5 Or the Brahman should hold them

6 To the west of (the boy) for whom the ceremony is to be performed (the father) stations himself and pours cold and warm water together with (the words), 'With warm water O *Vâyu*, come hither'

7 Taking of that (water) (and) fresh butter, or (some) drops of curds he three times moistens (the boy's) head from the left to the right, with (the formula) 'May *Aditi* cut thy hair, may the waters moisten thee for vigour'

8 Into the right part (of the hair) he puts each

4 He cuts off the hair four times on the right side (*Sûtras* 10-14) three times on the left side (*Sûtra* 15) each time three *Kusa* bunches are required. This is the reason why twenty-one bunches are prescribed

8 Each of the four times and of the three times respectively that he cuts off the hair, see the preceding note

time three Kusa bunches with the points towards (the boy) himself, with (the words) Herb! protect him!

9 (With the words) Axe! do no harm to him! he presses a copper razor (on the Kusa blades)

10 And cuts (the hair) with (the verse) The razor with which in the beginning Savitr the knowing one has shaved (the beard) of king Soma and of Varuna with that, ye Brâhmanas shave now his (hair), that he may be blessed with long life with old age'

11 Each time that he has cut, he gives (the hairs) with their points to the east together with Samī leaves, to the mother She puts them down on the bull dung

12 'With what Dhâtṛ has shaven (the head) of Brîhaspati, Agni and Indra for the sake of long life, with that I shave thy (head) for the sake of long life, of glory and of welfare —thus a second time

13 'By what he may at night further see the sun, and see it long with that I shave thy (head) for the sake of long life, of glory, and of welfare —thus a third time

14. With all (the indicated) Mantras a fourth time

15 Thus three times on the left side (of the head)

16 Let him wipe off the edge of the razor with (the words), 'If thou shavest as a shaver, his hair with the razor the wounding, the well-shaped, purify his head, but do not take away his life

13 Instead of yena bhûyas ka râtryâm Pâraskara (II 1 16) has yena bhûris karâ divam.

16 Comp Pâraskara II 1 19, Atharva-veda VIII 2, 17

17 Let him give orders to the barber With lukewarm water doing what has to be done with water without doing harm to him, arrange (his hair) well

18 Let him have the arrangement of the hair made according to the custom of his family

19 The rite only (without the Mantras) for a girl

KANDIKA 18

1 Thereby the Godānakarman (i.e. the ceremony of shaving the beard is declared)

2 In the sixteenth year

3 Instead of the word hair he should (each time that it occurs in the Mantras) put the word 'beard'

4 Here they moisten the beard

5 (The Mantra is) 'Purify his head and his face, but do not take away his life

6 He gives orders (to the barber with the words), 'Arrange his hair his beard, the hair of his body, and his nails, ending in the north

7 Having bathed and silently stood during the rest of the day let him break his silence in the presence of his teacher (saying to him) 'I give an optional gift (to thee)

8 An ox and a cow is the sacrificial fee

18 On these family customs see *Grhya samgraha parinīṣṭa* II 40, Roth, *Zur Literatur und Geschichte des Weda* p 120 Max Müller *History of A S L* p 54 seq, Weber, *Indische Studien*, X 90

18 4 See above, chap 17 7

5 See chap 17 16

6 According to Nārāyaṇa, he says to the barber (chap 17 17) With lukewarm water doing what has to be done with water without doing harm to him arrange his hair his beard the hair of his body and his nails, ending in the north

7 8 On restrictions like that contained in the eighth Sūtra as to the object in which the vara (optional gift) had to consist see Weber *Indische Studien* V 343

9 Let (the teacher) impose (on the youth the observances declared below) for one year

KANDIKĀ 19

1 In the eighth year let him initiate a Brāhmaṇa
 2 Or in the eighth year after the conception
 3 In the eleventh a Kshatriya
 4 In the twelfth a Vaiśya
 5 Until the sixteenth (year) the time has not passed for a Brāhmaṇa ,

6 Until the twenty-second for a Kshatriya ,

7 Until the twenty fourth for a Vaiśya

8 After that (time has passed) they become patitasāvitṛika (i.e. they have lost their right of learning the Sāvitrī)

9 No one should initiate such men nor teach them, nor perform sacrifices for them nor have intercourse with them

10 (Let him initiate) the youth who is adorned and whose (hair on the) head is arranged who wears a (new) garment that has not yet been washed, or an antelope-skin if he is a Brāhmaṇa the skin of a spotted deer, if a Kshatriya a goat's skin if a Vaiśya

11 If they put on garments they should put on dyed (garments) the Brāhmaṇa a reddish yellow one the Kshatriya a light red one the Vaiśya a yellow one

12 Their girdles are that of a Brāhmaṇa made of Muṇḍa grass that of a Kshatriya a bow-string that of a Vaiśya woollen.

9 See below chap 22 22

19 10 By the arranging of the hair the cutting of the hair is implied as is seen from chap 22 22

13 Their staffs are that of a Brāhmaṇa of Palāsa wood, that of a Kshatriya of Udumbara wood that of a Vaisya of Bilva wood

KANDIKĀ 20

1 Or all (sorts of staffs are to be used) by (men of) all (castes)

2 While (the student) takes hold of him the teacher sacrifices and then stations himself to the north of the fire, with his face turned to the east

3 To the east (of the fire) with his face to the west the other one

4 (The teacher then) fills the two hollows of (his own and the student's) joined hands with water, and with the verse, That we choose of Savitrz (Rig-veda V, 82, 1) he makes with the full (hollow of his own hands the water) flow down on the full (hollow of) his, (i.e. the student's hands) Having (thus) poured (the water over his hands) he should with his (own) hand seize his (i.e. the student's) hand together with the thumb, with (the formula) By the impulse of the god Savitrz, with the arms of the two Asvins, with Pūshan's hands I seize thy hand N N '1'

5 With (the words), 'Savitrz has seized thy hand, N N '1' a second time

6 With (the words), 'Agni is thy teacher, N N '1' a third time

7 He should cause him to look at the sun while the teacher says, 'God Savitrz this is thy Brahma kārṇ, protect him, may he not die'

20 2 He offers the oblations prescribed above chap 1, 4, 3 seq.

8 (And further the teacher says) 'Whose Brahman art thou? The breaths Brahman art thou Who does initiate thee and whom (does he initiate)? To whom shall I give thee in charge?'

9 With the half verse, 'A youth, well attired, dressed came hither (Rig-veda III 8, 4) he should cause him to turn round from the left to the right

10 Reaching with his two hands over his (i.e. the student's) shoulders (the teacher) should touch the place of his heart with the following (half verse)

11 Having wiped the ground round the fire the student should put on a piece of wood silently 'Silence indeed is what belongs to Pragâpati The student becomes belonging to Pragâpati —this is understood (in the Sruti)

KANDIKĀ 21

1 Some (do this) with a Mantra To Agni I have brought a piece of wood to the great Gâta-vedas Through that piece of wood increase thou, O Agni, through the Brahman (may) we (increase) Svâhâ'

2 Having put the fuel (on the fire) and having

11 On the wiping of the ground round the fire, comp. above, chap 3 1, Sâṅkhâyaṇa Gṛhya I 7 11 Nârâyana here has the following remarks, which I can scarcely believe to express the real meaning of this Sûtra 'Here the wiping of the ground round the fire is out of place, because the Samaskâras for the fire have already been performed As to that, it should be observed that the wiping is mentioned here in order that, when fuel is put on the fire in the evening and in the morning, the sprinkling of water and the wiping may be performed. But on this occasion (at the Upanayana) the student does not perform the wiping, &c., and silently puts a piece of wood on that fire'

touched the fire he three times wipes off his face with (the words) With splendour I anoint myself

3 For with splendour does he anoint himself — this is understood (in the *Sruti*)

4 On me may Agni bestow insight, on me offspring on me splendour

‘On me may Indra bestow insight on me offspring on me strength (*indriya*)

On me may Sūrya bestow insight, on me offspring on me radiance

What thy splendour s Agni, may I thereby become resplendent

‘What thy vigour is Agni may I thereby become vigorous

What thy consuming power is Agni may I thereby obtain consuming power —with (these formulas) he should approach the fire bend his knee embrace (the teacher’s feet) and say to him Recite sir! The *Sāvitrī* sir, recite!

5 Seizing with his (i e the student’s) garment and with (his own) hands (the student’s) hands (the teacher) recites the *Sāvitrī* (firstly) *Pāda* by *Pāda* (then) hemistich by hemistich (and finally) the whole (verse)

6 He should make him recite (the *Sāvitrī*) as far as he is able

7 On the place of his (i e the student’s) heart (the teacher) lays his hand with the fingers upwards with (the formula), Into my will I take thy heart, after my mind shall thy mind follow, in my word thou shalt rejoice with all thy will may *Bṛhaspati* join thee to me.’

KANDIKÂ 22

1 Having tied the girdle round him and given him the staff he shou'd impose the (observances of the) *Brahmaçarya* on him—

2 (With the words) 'A *Brahmaçarin* thou art. Eat water Do the service Do not sleep in the day-time Devoted to the teacher study the Veda

3 Twelve years lasts the *Brahmaçarya* for (each) Veda or until he has learnt it

4 Let him beg (food) in the evening and in the morning

5 Let him put fuel on (the fire) in the evening and in the morning

6 Let him beg first of a man who will not refuse,

7 Or of a woman who will not refuse

8 (In begging he should use the words) 'Sir, give food'

9 Or, (Sir, give) *Anupravaçanīya* (food)

10 That (which he has received) he should announce to his teacher

11 He should stand the rest of the day

12 After sunset (the student) should cook the *Brāhmaudana* (or boiled rice with which the *Brāhmaṇas* are to be fed) for the *Anupravaçanīya* sacrifice (the sacrifice to be performed after a part of the Veda has been studied), and should announce to the teacher (that it is ready)

22 9 Food for the *Anupravaçanīya* offering See Sutra 12

10 *S'ṅkhāyana Gr̥hya* II 6 7 *Pāraskara* II 5 8

12 The student should according to the rules for the *Pākayagñas* cook the *Anupravaçanīya* food and announce it to the teacher in the words, The food is cooked *Nārāyaṇa*.

13 The teacher should sacrifice while the student takes hold of him with the verse 'The wonderful lord of the abode (Rig veda I 18 6)

14 A second time with the Sâvitri—

15 And whatever else has been studied afterwards

16 A third time to the R̥ishis

17 A fourth time (the oblation) to (Agni) Svi-
sh̥takṛt.

18 Having given food to the Brāhmanas he should cause them to pronounce the end of the Veda (study)

19 From that time (the student) should eat no saline food he should observe chastity and should sleep on the ground through three nights or twelve nights or one year

20 When he has fulfilled those observances, (the teacher) performs (for him) the 'production of intelligence, (in the following way)

21 While (the student) towards an unobjectionable direction (of the horizon) sprinkles thrice (water) from the left to the right with a water-pot round a

15 Nārāyaṇa mentions as such texts especially those belonging to the Āraṇyaka viz the Mahānāmnyas the Mahāvratā and the Upanishad But there is no reason why we should not think quite as well of the Rig veda Samhitā itself

18 He should say "Sirs! Pronounce the end of the Veda (study)" And they should reply "May an end of the Veda (study) be made" Nārāyaṇa.

20. Comp above chap. 15 2

21 The objectionable directions are three the south, the south east the south west. Nārāyaṇa

Suvratas, which I have translated by 'glorious, at the same time means endowed with good hearing i.e. successful in study The student therefore by the same word prays for glory and for success in Vedic learning.

Palâsa (tree) with one root, or round a Kusa bunch if there is no Palasa (the teacher) causes him to say, 'O glorious one, thou art glorious As thou O glorious one art glorious, thus O glorious one lead me to glory As thou art the preserver of the treasure of sacrifice for the gods thus may I become the preserver of the treasure of the Veda for men

22 Thereby beginning with his having the hair cut and ending with the giving in charge the imposing of observances has been declared

23 Thus for one who has not been initiated before

24 Now as regards one who has been initiated before

25 The cutting of the hair is optional,

26 And the production of intelligence

27 On the giving in charge there are no express rules (in this case),

28 And on the time

29 (He should recite to him) as the Sâvitṛī (the *Rik*), 'That we choose of god Savitrī (Rig-veda V 82 1)

KANDIKĀ 23

1 He chooses priests (for officiating at a sacrifice) with neither deficient nor superfluous limbs, who on

22 The rules stated above for the Upanayana beginning with the prescription regarding the cutting of the hair (given chap 19 10 in the words whose [hair on the] head is arranged, see the note there) and ending with the ceremony prescribed chap 20 8 are to be extended also to other cases of the imposing of a vow such, for instance, as that mentioned chap. 18 9

25 See chap 19 10

26 See above Sûtra 20

27 See chap 20 8.

28 See chap 4 1

29 Instead of the ordinary Sâvitṛī Rig veda III 62 10

23, 1 Comp Srauta-sûtra IX, 3, 20, Grîhya sūtra I 5 1

the mother's and on the father's side (&c) as it has been said above

2 Let him choose young men as officiating priests thus (declare) some (teachers)

3 He chooses first the Brahman, then the Hotṛ then the Adhvaryu, then the Udgâṛ

4 Or all who officiate at the Ahina sacrifices and at those lasting one day

5 The Kaushītakinās prescribe the Sadasya as the seventeenth, saying He is the looker on at the performances

6 This has been said in the two *Rikas* He whom the officiating priests performing (the sacrifice) in many ways (Rig-veda VIII, 58 1 2)

7 He chooses the Hotṛ first

8 With (the formula), 'Agni is my Hotṛ, he is my Hotṛ I choose thee N N as my Hotṛ (he chooses) the Hotṛ

4 The Ahina sacrifices are those which last more than one day but not more than twelve days (Indische Studien IX 373 X 355) The priests officiating at such sacrifices are the sixteen stated in the Śrauta sūtra IV 1 6 7 Those besides the sixteen though they are chosen (saty apī varāṇe) for taking part in the sacred performances have not the rank of *ṛtvigas* (officiating priests), such are the Sadasya, the Samitṛ and the Kamasādhvaryaṇ (schol. Śrautas loc cit) See Max Muller's History of A S I pp 450, 469 seq As to the Sadasya, however there is some difference of opinion (see the next Sūtra)

5 On the office of the Sadasya see Indische Studien X 136 144

6 The two *Rikas* quoted here belong to the tenth among the Valakhilya hymns a hymn omitted in many of the Rig veda MSS They give no special confirmation to the rules stated in our text but contain only a general allusion to the unity of the sacrifice which the various priests perform in many various ways

7 If the four (chief) priests have to be chosen the choosing of the Brāhmarā stands first in order (see above Sūtra 3) if all (the sixteen) then the choosing of the Hotṛ stands first in order Nārāyaṇa

9 With (the formula) *Kandramas* (the moon) is my Brahman he is my Brahman, I choose thee
N N as my Brahman (he chooses) the Brahman

10 With (the formula) *Āditya* (the sun) s my Adhvaryu (he is my Adhvaryu &c) —the Adhvaryu

11 With (the formula) '*Parganya* is my Udgatr (he is my Udgatr &c) —the Udgatr

12 With (the formula) The waters are my reciters of what belongs to the Hotrakas —the Hotrakas

13 With (the formula), The rays are my *Kamasādhvaryus* —the *Kamasādhvaryus*

14 With (the formula) The ether is my *Sadasya* —the *Sadasya*

15 He whom he has chosen should murmur 'A great thing thou hast told me, splendour thou hast told me fortune thou hast told me glory thou hast told me praise thou hast told me success thou hast told me enjoyment thou hast told me, satiating thou hast told me everything thou hast told me'

16 Having murmured (this formula) the Hotr declares his assent (in the words) *Agni* is thy Hotr he is thy Hotr thy human Hotr am I

17 *Kandramas* (the moon) is thy Brahman he is thy Brahman (&c) —thus the Brahman

18 In the same way the others according to the prescriptions (given above)

19 And if (the priest who accepts the invitation)

12 The twelve priests of the sixteen (see § 4 note) who do not stand at the head of one of the four categories Those at the head are enumerated in the Sūtras 8-11

13 14 See above § 4 note

19 Priests who only perform the *Agnýādheya* for a person, are according to *Nārāyaṇa*'s note on this Sūtra not considered as

is going to perform the sacrifice (for the inviting person he should add) 'May that bless me, may that enter upon me, may I +hereby enjoy (bliss)

20 The functions of an officiating priest are not to be exercised if abandoned (by another priest) or at an Ahīna sacrifice with small sacrificial fee or for a person that is sick or suffering or affected with consumption or decried among the people in his village or of despised extraction for such persons (the functions of a *R̥tvig* should not be exercised)

21 He (who is chosen as a *R̥tvig*) should ask the Somapravāka, 'What sacrifice is it?' Who are

performing a sacrifice for him consequently the formula given here is only to be used by priests who are elected for a Soma sacrifice Stenzler translates So spricht er wenn er das Opfer durch sie vollziehen lassen will But this would be yakshya mānaḥ not yāgayishyan.

20 The tradition takes nīśadakshinasya as in apposition to ahīnasya, and I have translated accordingly But I cannot help thinking that the two words should be separated, so that we should have to translate or at an Ahīna, or for a person that gives small sacrificial fee Thus the Brahmana quoted by Āpastamba (see the commentary on the Pañikavimsa Brāhmaṇa vol. 1 p 6 ed Bibl Indica) gives the following questions which the *R̥tvig* to be chosen should ask 'Is it no Ahīna sacrifice?' Is the *R̥tvig* office not abandoned by others? Is the sacrificial fee plentiful? It is a very singular fact that on the one hand the assistance of a number of *R̥tvigas* was unanimously declared necessary for the performance of an Ahīna sacrifice while on the other hand it was considered objectionable at least among some of the Vedic schools, to officiate at such a sacrifice See Weber's Indische Studien X, 150 151

On anuderyabhirasta Nārāyaṇa says, sadesmābhirastasyaivam eke. anye tu śraddhe pratishiddhasyety āhuḥ It seems to me that anuderya (or rather ānuderya?) in Sāṅkhāyana Śraut. V 1 10 (Indische Studien X, 147) means the same though the commentary on that Sūtra ascribes a different meaning to that word.

21 The Somapravāka is the messenger who invites the priests on behalf of the sacrificer to officiate at his intended Soma sacrifice Comp Indische Studien, IX 308

the priests officiating? What is the fee for the sacrifice?

22 If (all the conditions) are favourable he should accept

23 Let (the officiating priests) eat no flesh nor have intercourse with a wife until the completion of the sacrifice.

24 'By this prayer O Agni, increase (Rig veda I 31 18)—with (this verse) let him offer (at the end of the sacrifice) an oblation of Agya in (his own) Dakshinâgni and go away where he likes

25 In the same way one who has not set up the (Srauta) fires in his (sacred) domestic fire with this *Rik*, 'Forgive us, O Agni this sin (Rig veda I 31, 16)

KANDIKĀ 24

1 When he has chosen the *Ritvijas* he should offer the Madhuparka (i e honey-mixture) to them (in the way described in Sûtras 5 and following),

2 To a Snataka when he comes to his house,

3 And to a king

4 And for a teacher, the father in law a paternal uncle and a maternal uncle

5 He pours honey into curds,

6 Or butter if he can get no honey

7 A seat, the water for washing the feet the Arghya water (i e. perfumed water into which flowers have been thrown) the water for sipping the honey-

24 1 seqq Comp Sâṅkhâyaṇa Gr̥hya II 15 The second Sutra is paraphrased by Nârâyana thus To a person that has performed the Samâvartana (see below III, 8) when he comes on that day to his house with the intention of forming a matrimonial alliance

mixture a cow every one of these things they announce three times (to the guest)

8 With (the verse) I am the highest one among my people as the sun among the thunderbolts Here I tread on him whosoever infests me—he should sit down on the seat (made of) northward-pointed (grass)

9 Or (he should do so) after he has trodden on it

10 He should make (his host) wash his feet

11 The right foot he should stretch out first to a Brāhmaṇa,

12 The left to a Sūdra

13 When his feet have been washed he receives the Arghya water in the hollow of his joined hands and then sips the water destined thereto with (the formula) Thou art the first layer for Ambrosia

14 He looks at the Madhuparka when it is brought to him with (the formula) I look at thee with Mitra's eye

15 He accepts it with his joined hands with (the formula), 'By the impulse of the god Savitr with the arms of the two Asvins with the hands of Pūshan I accept thee He then takes it into his left hand, looks at it with the three verses Honey the winds to the righteous one (Rigveda I 90 6 seqq) stirs it about three times from left to right with the fourth finger and the thumb, and wipes (his fingers) with (the formula) May the Vasus eat thee with the Gâyatri metre—to the east,

16 With (the formula), 'May the Rudras eat thee with the Trishṭubh metre—to the south

17 With (the formula) 'May the Ādityas eat thee with the Gagati metre—to the west

18 With (the formula) May the Visve devâs eat thee with the Anushûbh metre —to the north

19 With (the formula) 'To the beings thee —he three times takes (some of the Madhuparka substance) out of the middle of it

20 With (the formula) The milk of Virâg art thou —he should partake thereof the first time

21 With The milk of Virâg may I obtain —the second time

22 With, 'In me (may) the milk of Padyâ Virâg (dwell) —the third time

23 (He should) not (eat) the whole (Madhuparka)

24 He should not satiate himself

25 To a Brâhmaṇa to the north he should give the remainder

26 If that cannot be done (he should throw it) into water

27 Or (he may eat) the whole (Madhuparka)

28 He then makes a rinsing of his mouth follow (on the eating of the Madhuparka) with the water destined thereto with (the formula) 'Thou art the covering of Ambrosia

29 With (the formula), 'Truth! Glory! Fortune! May fortune rest on me! —a second time

30 When he has sipped water they announce to him the cow

31 Having murmured, 'Destroyed is my sin my sin is destroyed, (he says,) 'Om do it, if he chooses to have her killed

32 Having murmured, 'The mother of the Rudras, the daughter of the Vasus (Rig-veda VIII,

22 On Padyâ Virâg see the note on Sâṅkhâyana-Grîhya III 7, 5

28 Comp above, Sûtra 13

101 15), (he says) Om, let her loose if he chooses to let her loose

33 Let the Madhuparka not be without flesh, without flesh

End of the First Adhyāya

ADHYAYA II KANDIKÂ I

1 On the full moon day of the *Śravana* month the *Śravana* ceremony (is performed)

2 Having filled a new jug with flour of fried barley he lays (this jug) and a spoon for offering the *Balis* on new strings of a carrying pole (and thus suspends them)

3 Having prepared fried barley grains he smears half of them with butter

4 After sunset he prepares a mess of cooked food and a cake in one dish and sacrifices (the cooked food) with the four verses, *Agni*, lead us on a good path to wealth (*Rig-veda* I 189, 1 seqq) verse by verse, and with his hand the (cake) in one dish with (the formula), To the steady One, the earth demon *svâhâ*!

5 (The cake) should be (entirely) immersed (into the butter) or its back should be visible

6 With (the verse) 'Agni do not deliver us to evil' (*Rig-veda* I, 189 5) he sacrifices over it (the butter) in which it had lain

7 With (the verse) 'May the steeds at our invocation be for a blessing to us' (*Rig-veda* VII, 38, 7) (he sacrifices) the besmeared grains with his joined hands

8 The other (grains) he should give to his people

9 Out of the jug he fills the spoon with flour

1, 1 *Nârâyana*'s observation that the *Śravana* full moon can fall also under certain other *Nakshatras* than *Śravana* itself furnishes no reason why we should think here of solar months as Prof Stenzler proposes

7 8 See above, *Sûtra* 3

9 See above *Sûtra* 1

goes out (of the house) to the east pours water on the ground on a clean spot sacrifices with (the formula), To the divine hosts of the serpents svahâ¹ and does reverence to them with (the formula) The serpents which are terrestrial which are aerial which are celestial which dwell in the directions (of the horizon)—to them I have brought this Balī to them I give over this Balī'

10 Having gone round (the Balī) from left to right he sits down to the west of the Balī with (the words) 'The serpent art thou the lord of the creeping serpents art thou by food thou protectest men, by cake the serpents by sacrifice the gods To me, being in thee the serpents being in thee should do no harm I give over the firm one (i e the spoon) to thee

11 Firm one (I give) N N (in charge) to thee! Firm one (I give) N N (in charge) to thee! — with (these words he gives) his people man by man (in charge to the serpent god)

12 Firm one I give myself in charge to thee! — with these words himself at the end

13 Let no one step between it (i e the Balī and the sacrificer) until the giving in charge has been performed

14 With (the formula) To the divine hosts of the serpents svâhâ¹ —let him offer the Balī in the evening and in the morning till the Pratyavarohana (i e. the ceremony of the 'redescent')

15 Some count (the days till the Pratyavarohana)

14 On the Pratyavarohana, see the third chapter of this Adhyāya

15. I e two Balī offerings for each day one for the morning and one for the evening

and offer the corresponding number of Balis already on that day (on which the Sravanâ ceremony is performed)

KANDIKA 2

1 On the full moon day of Arvayuga the Arvayugt ceremony (is performed)

2 Having adorned the house having bathed and put on clean garments they should pour out a mess of cooked food for Pasupati and should sacrifice it with (the formula) To Pasupati to Siva, to Samkara, to Prishâtaka svaha !

3 He should sacrifice with his joined hands a mixture of curds and butter (prishâtaka) with (the formula) May what is deficient be made full to me, may what is full not decay to me To Prishataka svahâ !

4 United with the seasons united with the manners united with Indra and Agni svaha !

United with the seasons united with the manners united with the Visve devâs svâhâ !

United with the seasons united with the manners united with Heaven and Earth svâhâ ! —with (these formulas) a mess of cooked food is offered at the

2 2 The plural They should sacrifice it means that while the sacrifice is performed by the householder his sons and the other persons belonging to the house should touch him Narâyana

4 The Âgrayaza sacrifice which is offered when the sacrificer is going to partake of the first fruits of the harvest is treated of with relation to a sacrificer who keeps the Srâuta fires, in the Srâuta sūtra II 9 This Sūtra in my opinion should be understood as a supplementary addition to the chapter Narâyana refers the rule here given to the case of any incident or danger (apad) which prevents the sacrificer from performing the ceremony in its fuller form as prescribed in the Srâuta sūtra

Āgrayana sacrifice by one who has set up the (sacred Srauta) fires

5 Also by one who has not set up the (Srauta) fires (the same offering is performed) in the (sacred) domestic fire

KANDIKĀ 3

1 On the full moon of Mārgaśīrsha the redescendent (is performed)—on the fourteenth (Tithi),

2 Or on (the Tithi of) the full moon (itself)

3 Having again renovated the house by (giving a new) coating (to the walls) by spreading out (a new roof), and by levelling (the floor) they should sacrifice after sunset (oblations) of milk-rice with (the texts), 'Beat away, O white one with thy foot with the fore-foot and with the hind foot these seven daughters of Varuṇa and all that belong to the kings tribe Svāhā'

'Within the dominion of the white one no serpent has killed anything To the white one the son of Vīdārva adoration' Svāhā'

4 Here no oblation to (Agni) Svishṭakṛt (is made)

5 'May we be secure from Pragapatī's sons — thus he murmurs while looking at the fire

3 1 On the ceremony of redescendent comp Sāṅkhāyana Grhya IV, 17 Pāraskara III 2 The fourteenth Tithi of the bright fortnight preceding the full moon is referred to

3 Again refers to chap 2 2 As to the words they should sacrifice comp. the note on the same Sutra The first Mantra reoccurs in Sāṅkhāyana Grhya IV 18 1 The text of the second should be *na vai svetasādhyaśāle &c* comp Pāraskara II 14 5

5 The serpents are the children of Kasyapa (i.e. Pragapā 1) and Kadrū, see Māhābhārata I 1074 seqq

6 (Saying), 'Be happy and friendly to us'—he should think in his mind of the winter

7 To the west of the fire is a well spread layer (of straw), on that he should sit down murmur (the verse) Be soft, O earth (Rig-veda I 22 15) and lie down (on that layer) with his people, with the head to the east and the face to the north

8 The others, as there is room

9 Or following on each other from the eldest to the youngest

10 Those who know the Mantras should murmur the Mantras

11 Arising (they should) three times (murmur the verse) From that place may the gods bless us (Rig-veda I 22 16)

12 The same (verse) a fourth time with their faces to the south to the west and to the north

13 Having arisen, having murmured the hymns sacred to the Sun and the auspicious hymns having prepared food and given to the Brâhmanas to eat he should cause (them) to pronounce auspicious words

KANDIKA 4

1 On the eighth days of the four dark fortnights of (the two seasons of) winter and Śiśira the Ashṭakâs (are celebrated)

10 The Mantras beginning from Be soft, O earth (Sūtra 7) down to the auspicious hymns (Sūtra 13) Nârâyana

11 It follows from Sūtra 12 that they are to turn here their faces to the east

12 They mutter one Pâda of that verse, which is in the Gâyatri metre turned towards each of the three directions

4 1 Comp Śāṅkhâyaṇa Grîhya III 12 seqq The four

- 2 Or on one (of these days)
- 3 The day before, he should offer to the Fathers (1 e Manes)—
- 4 Boiled rice boiled rice with sesamum seeds rice-milk—
- 5 Or cakes made of four Sarāvas (of ground grain)—
- 6 Sacrificing with the eight (verses) May the lower (Fathers) and the higher arise' (Rig veda X 15 1 seqq) or with as many (verses) as he likes
- 7 Then on the next day the Ashṭakâs (are celebrated) with an animal (sacrifice) and with a mess of cooked food
- 8 He may also give grass to an ox
- 9 Or he may burn down brushwood with fire—
- 10 With (the words) ' This is my Ashṭakâ
- 11 But he should not omit celebrating the Ashṭakâ
- 12 This (Ashṭakâ) some state to be sacred to the Visve devâs some to Agni some to the Sun some to Pragâpati some state that the Night is its deity some that the Nakshatras are some that the Seasons are, some that the Fathers are some that cattle is
- 13 Having killed the animal according to the

months of Hemanta and Śirā are Margāśrīṣa, Pausa Magna and Phālguna

2 The statement of the Prayogaratna that in case the sacrificer should celebrate only one Ashṭaka festival the Ashṭakâ of the Māgha month is to be selected, well agrees with the designation of this Ashṭakâ as the one Ashṭakâ (ekāshṭakâ) see Weber Naxa ra II 341 seq Indische Studien, XV 145

7 seqq Comp the nearly identical passage in Sāṅkhāyana Grīhya III 14, 3 seqq and the note there Āsvalāyana evidently gives these rules not as regarding one special Ashṭakâ but all of them

13 Comp above I 11, 1 2 10 As to the Mantra, comp Sāṅkhāyana III 13 3

ritual of the animal sacrifice omitting the sprinkling (with water) and the touching of the animal with a fresh branch he should draw out the omentum and sacrifice it with (the verse), Carry the omentum, Gâtavedas to the Fathers where thou knowest them resting afar May streams of fat flow to them may all these wishes be fulfilled Svâhâ !

14 Then (follow oblations) of the Avadâna portions and the cooked food two with (the two verses) 'Agni lead us on a good path to wealth (Rig veda I 189 1 seq) (and other oblations with the texts), May summer winter the seasons be happy to us happy the rainy season safe to us the autumn The year be our lord who gives breath to us , may days and nights produce long life Svâhâ !

Peaceful be the earth happy the air may the goddess Heaven give us safety Happy be the quarters (of the horizon), the intermediate quarters the upper quarters may the waters the lightnings protect us from all sides Svâhâ !

May the waters the rays carry our prayers (to the gods) may the creator may the ocean turn away evil , may the past and the future (may) all be safe to me Protected by Brahman may I pour forth songs Svâhâ !

'May all the Âdityas and the divine Vasus the Rudras, the protectors the Maruts sit down (here) May Pragâpati the abounding one the highest ruler bestow vigour offspring immortality on me Svâhâ !

Pragâpati no other one than Thou (Rig veda X, 121 10)

14. I read as Prof Stenzler and the Petersburg Dictionary do svârâksharâni. Comp Pâraskara III, 3 6

15 The eighth (oblation) is that to (Agni) Svi
shákṛt

16 He should give to the Brāhmanas to eat
this has been said

KANDIKA 5

1 On the following day the Anvashákya (i e the
ceremony following the Ashákâ, is performed)

2 Having prepared (a portion) of that same meat,
having established the fire on a surface inclined
towards the south, having fenced it in and made a
door on the north side of the enclosure, having
strewn round (the fire) three times sacrificial grass
with its roots without tossing it turning the left
side towards the fire he should put down the things
to be offered boiled rice, boiled rice with sesamum
seeds rice-milk meal-pap with curds and meal-pap
with honey

3 (The ceremony should be performed) according
to the ritual of the *Pindapitrīyagña*

4 Having sacrificed (of those sorts of food) with
the exception of the meal pap with honey let him
give (lumps of those substances) to the Fathers

5 And to (their) wives with the addition of rum
and the scum of boiled rice.

6 Some (place the lumps to be offered) into pits
into two or into six-

16 See above chap 3 13

5 2 The meat is that of the animal killed on the Ashákâ day
see chap 4 13

3 This ritual is given in the Śrauta sūtra II 6 seq

4 He sacrifices the two oblations prescribed in the Śrauta sūtra
II, 6 12, to Soma pitrīmat and to Agni kavyavāhana

7 In those situated to the east he should give (the offerings) to the Fathers

8 In those to the west to the wives

9 Thereby the ceremony celebrated in the rainy season on the Mâgha day in the dark fortnight after the full moon of Praushṭhapada (has been declared)

10 And thus he should offer (a celebration like the Anvashṭakya) to the Fathers every month observing uneven numbers (i.e. selecting a day with an uneven number, inviting an uneven number of Brâhmanas &c)

11 He should give food at least to nine (Brahmanas)

12 Or to an uneven number

13 To an even number on auspicious occasions or on the performance of meritorious deeds (such as the consecration of ponds &c)

14 To an uneven number on other (occasions)

15 The rite is performed from left to right
Barley is to be used instead of sesamum.

KANDIKA 6

1 When going to mount a chariot he should touch the wheels with his two hands separately with (the words), 'I touch thy two fore-feet Thy two wheels are the Brîhat and the Rathantara (Sâmans)'

9 Comp the note on Sankhâyana Grîhya III 13 1

10 Comp Sankhâyana Grîhya IV 1 1

13 Sankhâyana Grîhya IV 4 4

15 Sankhâyana Grîhya IV 4 6 9

6 1 He should touch at the same time the right wheel with his right hand, the left wheel with his left hand. Nârâyana

2 Thy axle is the Vâmadevya —with (these words he touches) the two (naves) in which the axle rests

3 He should mount (the chariot) with the right foot first, with (the words), With Vâyu's strength I mount thee, with Indra's power and sovereignty

4 He should touch the reins or if the horses have no reins (he should touch) the horses with a staff with (the words), With Brahman's splendour I seize you With truth I seize you

5 When (the horses) put themselves in motion, he should murmur Go forward to thousandfold successful vigour, divine chariot, carry us forward! —(and the verse), 'Free strong be thy limbs' (Rig-veda VI 47 26)

6 With this (verse he should touch also) other articles of wood

7 'May the two oxen be strong the axle firm (Rig-veda III 53, 17)—with (this verse) he should touch (each) part of the chariot (alluded to in that verse)

8 With (the verse), The earth the good protectress, the unattained heaven (Rig-veda X, 63 10) (he should ascend) a ship

9 With a new chariot he should drive round a widely known tree or round a pool that does not dry up with his right side turned towards it, and then should fetch branches which bear fruits

2 On the Vedic form of the chariot and of the wheels comp. Zimmer *Altindisches Leben*, p. 247

6. According to Nârâyana this Sâtra would refer only to other vehicles of wood which he is directed to touch with that *Rik* when going to mount them. Perhaps the commentator is right the wording of the *Rik* is well in keeping with his explanation

10 Or something else that belongs to the household

11 (He then) should drive (in that chariot) to an assembly

12 Having murmured while looking at the sun, (the verse), Make our renown highest (Rig veda IV, 31, 15) he should descend

13 'To the bull among my equals' (Rig veda X, 166 1)—(this verse he should murmur) while approaching (that assembly?)

14 May we be called to-day Indra's best friends' (Rig veda I 167 10)—when the sun is setting

15 Thus I address you O daughters of heaven, while you arise (Rig veda IV, 51 11)—when day appears

KANDIKĀ 7

1 Now the examination of the ground (where he intends to build a house)

2 (It must be) non salinous soil of undisputed property

3 With herbs and trees

4 On which much Kusa and Vīraṇa grass grows

5 Plants with thorns and with milky juice he should dig out with their roots and remove them—

6 And in the same way the following (sorts of plants) viz Apāmārga potherbs Tilvaka Parivyādha.

7 A spot where the waters flowing together from all sides to the centre of it flow round the resting-place, having it on their right side and then flow off to the east without noise—that possesses all auspicious qualities

8 Where the waters flow off he should have the provision room built.

- 9 Thus it becomes rich in food
- 10 On a spot which is inclined towards the south he should have the assembly-room constructed thus there will be no gambling in it
- 11 (But others say that) in such (an assembly room) the young people become gamblers quarrel some, and die early
- 12 Where the waters flow together from all directions, that assembly-room (situated on such a spot) brings luck and is free from gambling

KANDIKA 8

- 1 Now he should examine the ground in the following ways
- 2 He should dig a pit knee deep and fill it again with the same earth (which he has taken out of it)
- 3 If (the earth) reaches out (of the pit the ground is) excellent, if it is level (it is) of middle quality if it does not fill (the pit it is) to be rejected
- 4 After sunset he should fill (the pit) with water and leave it so through the night.
- 5 If (in the morning) there is water in it, (the ground is) excellent, if it is moist, (it is) of middle quality, if it is dry, (it is) to be rejected
- 6 White (ground), of sweet taste with sand on the surface, (should be elected) by a Brāhmaṇa
- 7 Red (ground) for a Kshatriya.
- 8 Yellow (ground) for a Vaiśya
- 9 He should draw a thousand furrows on it and should have it measured off as quadrangular, with equal sides to each (of the four) directions,
- 10 Or as an oblong quadrangle

11 With a Samī branch or an Udumbara branch he sprinkles it (with water) going thrice round it so that his right side is turned towards it, reciting the Santātiya hymn

12 And (so he does again three times) pouring out water without interruption with the three verses
O waters ye are wholesome (Rig-veda X 9 1 seqq)

13 In the interstices between the bamboo staffs he should have the (single) rooms constructed.

14 Into the pits in which the posts are to stand, he should have an Avakā, 1 e (the water plant called) Sīpāla put down then fire will not befall him thus it is understood (in the Sruti)

15 Having put (that plant) into the pit in which the middle post is to stand he should spread (on it) eastward pointed and northward pointed Kusa grass and should sprinkle (on that grass) water into which rice and barley have been thrown, with (the words)

To the steady one, the earth demon svahā!

16 He then should when (the middle post) is being erected, recite over it (the two verses),

Stand here fixed in the ground, prosperous, long-

8 11 The hymn of which all verses (except a few) commence with and frequently contain, the word sam (Rig veda VII 35)

13 The bamboo staffs (vamsa) rest on the chief posts (sthūnā), see chap 9 1 2

15 Comp chap 1 4

16 Comp Sāṅkhāyana Gr̥hya III, 3 1 and the note there How stāmīrāvatiṁ should be corrected and translated is quite uncertain Instead of poshasva Prof Stenzler proposes to read poshasya, as Sāṅkhāyana has I have adopted this correction — In the second verse gāyataṁ saha seems to be corrupt comp my note on Sāṅkhāyana III 2 9 Instead of parīsrutaḥ we should read, as Sāṅkhāyana, Paraskara and the Atharva veda (III 12 7) have parīsrutaḥ

lasting (?) standing amid prosperity May the malevolent ones not attain thee!

‘To thee (may) the young child (come), to thee the calf to thee (may) the cup of Parisrut (come) (to thee) may they come with pots of curds.

KANDIKÂ 9

1 (Over) the bamboo staff, when it is put on (the middle-post he recites the hemistich),

2 ‘Rightly ascend the post, O staff, bestowing on us long life henceforward

3 On four stones on which Dûrvâ grass has been spread, he should establish the water barrel with (the words), Arise on the earth —

4 Or with (the verse), ‘The Arangara sounds, three times bound with the strap It praises the welfare may it drive away ill

5 He then should pour water into it with (the verse), ‘Hither may king Varuṇa come with the plentiful (waters) at this place may he stay contented, bringing welfare, dropping ghee may they lie down together with Mitra

6 He then appeases it (in the following way)

7 He puts gold into water into which rice and barley have been thrown and (with that water) he sprinkles it three times, going round it with his right side turned towards it, with the Santâtīya hymn

8 And (so he does again three times) pouring out

9 4 The meaning of Arangara is unknown to me it seems to be a musical instrument Comp Atharva veda XX 135 13

6 The ground on which the house is to be built

7 On the Santâtīya hymn, see above, chap 8 11

8 This Sâtra is identical with chap 8, 12

water without interruption with the three verses 'O waters, ye are wholesome (Rig-veda X 9 1 seqq)

9 In the middle of the house he should cook a mess of food sacrifice (therefrom) with the four verses Vâstoshpati accept us' (Rig-veda VII 54 1 seqq) verse by verse, should prepare food, should give to the Brâhmanas to eat and should cause them to say 'Lucky is the ground! Lucky is the ground!'

KANDIKA 10

1 It has been declared how he should enter the house (when returning from a journey)

2 The house when he enters it, should be provided with seed-corn

3 He should have his field ploughed under the Nakshatras Uttarâh Proshâlapadâs (Uttarâh) Phâlgunyas or Rohinî

4 In order that the wind may blow to him from the field he should offer oblations with the hymn 'Through the lord of the field' (Rig-veda IV 57) verse by verse, or he should murmur (that hymn)

5 He should speak over the cows when they go away, the two verses, 'May refreshing wind blow over the cows' (Rig-veda X, 169, 1 seq)

6 When they come back (he should recite the following verses)

May they whose udder with its four holes is full

9 Comp above chap 3 13

10 1 See Srauta sūtra II 5 17 seqq. It is there expressly stated that these rules refer also to an Anâhâtâgm.

3 Sâṅkhâya IV 13 1

5. Sâṅkhâya Gr̥hya III 9

6 Sâṅkhâya loc cit — Should the reading upa maitu be corrected into upa maita?

of honey and ghee be milk-givers to us, (may they be) many in our stable, rich in ghee

‘Come hither to me, giving refreshment bringing vigour and strength Giving inexhaustible milk rest in my stable that I may become the highest one’—

And, They who have raised their body up to the gods —the rest of the hymn (Rig veda X, 169 3 4)

7 Some recite (instead of the texts stated in Sūtra 6) the Āgâvīya hymn.

8 He should approach their herds if the cows do not belong to his Guru, with (the words), ‘Prospering are ye excellent are ye beautiful dear May I become dear to you May you see bliss in me

End of the Second Adhyāya.

7 The hymn commencing a gâvo agman (hither came the cows) is Rig veda VI, 28

8 Perhaps the last words (which are repeated twice in order to mark the end of the Adhyāya) should be written *saṃ mayi gāṁśdhvam*, live with me in harmony together

ADHYÂYA III KANDIKÂ 1

1 Now (follow) the five sacrifices

2 The sacrifice to the Gods the sacrifice to the Beings the sacrifice to the Fathers the sacrifice to Brahman the sacrifice to men

3 Here now if he makes oblations over the (sacred) fire this is the sacrifice to the Gods

If he makes Bali offerings this is the sacrifice to the Beings.

If he gives (Pinda offerings) to the Fathers this is the sacrifice to the Fathers.

If he studies (Vedic) texts, this is the sacrifice to Brahman

If he gives to men this is the sacrifice to men

4 These (five kinds of) sacrifices he should perform every day

KANDIKA 2

1 Now the rules how one should recite (the Vedic texts) for one's self

2 He should go out of the village to the east or to the north bathe in water, sip water on a clean spot, clad with the sacrificial cord, he should spread out, his garment being not wet, a great quantity of Darbha grass the tufts of which are directed towards the east and should sit down thereon with his face turned to the east, making a lap putting together his hands in which he holds purifiers (i e Kusa blades) so that the right hand lies uppermost.

It is understood (in the Sruti) 'This is what Darbha grass is it is the essence of waters and herbs He thus makes the Brahman provided with essence

Looking at the point where heaven and earth touch each other or shutting his eyes or in whatever way he may deem himself apt (for reciting the Veda) thus adapting himself he should recite (the sacred texts) for himself

3 The Vyahritis preceded by (the syllable) Om (are pronounced first)

4 He (then) repeats the Sāvitrī (Rīg veda III 62 10) (firstly) Pāda by Pāda, (then) hemistich by hemistich thirdly the whole

KĀNDIKĀ 3

1 He then should recite for himself (the following texts, viz) the *Rīkas* the *Yagus* the *Sāmans* the *Atharvan* and *Angiras* hymns, the *Brāhmanas* the *Kalpa* (Sūtras) the *Gāthas* he (eats in honour of kings and heroes called) *Narāsanis* the *Itihāsas* and *Purānas*

2 In that he recites the *Rīkas* he thereby satiates the gods with oblations of milk—in that (he recites) the *Yagus* with oblations of ghee—the *Sāmans* with oblations of honey—the *Atharvan* and *Angiras* hymns, with oblations of Soma—the *Brahmanas* *Kalpas* *Gāthas*, *Narāsanis* *Itihāsas* and *Purānas*, with oblations of ambrosia.

3 1 On this and the following paragraphs comp chiefly Satapatha Brāhmana XI 5 6 Other enumerations contained in the Veda itself of the texts that were considered as forming the Veda or as attached to the body of the Veda are found in the Satapatha Brahmana XIV 5 4, 10 (Sacred Books XV 111) and in the Kāndoṣya Upanishad VII 1 (Sacred Books, I 109)

3 In that he recites the *Rik*s rivers of milk flow as a funeral oblation to his Fathers In that (he recites) the *Yagur*s rivers of ghee—the *Sām*ans rivers of honey—the *Atharvan* and *Angiras* hymns rivers of Soma—the *Brāhmaṇas* *Kalpas* *Gāthas* *Nārāsaṃsis*, *Itihāsas* and *Purāṇas* rivers of ambrosia

4 After he has recited (those texts) as far as he thinks fit he should finish with the following (verse)

Adoration to Brahman! Adoration be to Agni!
Adoration to the Earth! Adoration to the Herbs!
Adoration to the Voice! Adoration to the Lord of
the Voice! Adoration I bring to great Vishnu!

KANDIKA 4

1 He satiates the deities 'Pragāpati Brahman, the Vedas the gods the *Rishis* all metres the word Om, the word Vashat the *Vyāhritis* the *Savitri* the sacrifices Heaven and Earth the air days and nights, the numbers the *Siddhas* the oceans the rivers the mountains, the fields herbs trees *Gandharvas* and *Apsaras* the snakes the birds, the cows, the *Sādhyas* the *Vipras* the *Yakshas* the *Rakshas*, the beings that have these (*Rakshas* &c) at their end

2 Then the *Rishis* The (*Rishis*) of the hundred (*Rikas*) the (*Rishis*) of the middle (*Mandalas*) *Grit-*

4 1 Comp *Sāṅkhayana Gr̥hya* IV 9 *Narāyaṇa* Having finished (the *Svādhyāya*) he satiates with water oblations these deities

Pragāpati and the following words stand in the nominative, the verb to be supplied is *tripyatu* (*tripyantu*) may he (they) satiate himself (themselves)

2 *Sāṅkhāyana Gr̥hya* IV 10 *Sāṅkhāyana* has *pavamānaḥ* the (*Rishis*) of the *Pavamāna* hymns but *pragāthāḥ* as *Āsvaiāyana* has, and not as we should expect *prāgathāḥ*

samada Viśvāmitra Vamadeva Atri Bharadvaga Vasishtha the Pragâthas the Pavamâna hymns the (Rishis) of the short hymns and of the long hymns

3 (Then) with the sacrificial cord suspended over the right shoulder

4 Sumantu, Gaimini Vaisampayana Paila the Sutras the Bhashyas the Bhârata the Mahâbharata the teachers of law Gânanti Bâhavi Gârgya Gautama, Sâkalya Babhravya Mândavya, Mândûkeya, Gârgi Valaknavi Vadavâ Prâtithēyī Sulabhâ Maitreyī Kahola Kaushîtaka Mahâkaushîtaka, Paingya Mahâpaingya, Suyagña Sâṅkhayana Aitareya, Mahaitareya the Sakala (text), the Bâshkala (text) Sugâtavaktra Audavahi Mahaudavahi Saugâmi, Saunaka Āsvalâyana—and whatsoever other teachers there are, may they all satiate themselves

5 After he has satiated the Fathers man by man and has returned to his house, what he gives (then) that is the sacrificial fee

6 And it is also understood (in the Sruti), May he be standing, walking sitting or lying (the texts belonging to) whatsoever sacrifice he repeats that sacrifice indeed he has offered

7 It is understood (in the Sruti) 'Regarding this (Svâdhyâya) there are two cases in which the study (of the sacred texts) is forbidden when he is impure himself, and when the place is'

4 The names from Kahola Kaushîtaki down to Āsvalayana stand in the accusative tarpayâmi, I satiate N N is to be supplied

5 Narayana He satiates his father grandfather and great grandfather and goes to his house What he then gives for instance food offered to guests, or given as alms (to religious beggars), is considered as the sacrificial fee for the Brahma yagña.

6 Comp Satapatha Brâhmana XI 5 7 3 4

KANDIKA 5

1 Now (follows) the Adhyānopākaraṇa (i.e. the ceremony by which the annual course of study is opened)

2 When the herbs appear (when the moon stands in conjunction) with Śrāvāṇa in the Śrāvāṇa month

3 Or on the fifth (Tithi of that month) under (the Nakshatra) Hasta.

4 Having sacrificed the two Āgnya portions, he should offer Āgnya oblations (to the following deities viz) Savitṛī Brahman, Belief Insight, Wisdom Memory Sadasaspati, Anumatī, the metres, and the Ṛishis

5 He then sacrifices grains with curds (with the following texts)

6 'I praise Agni the Purohita — this one verse (Rig veda I 1, 1)

7 The Kushumbhaka (mongoose?) has said it — 'If thou criest O bird, announce luck to us — Sung by Gamadagni — 'In thy abode the whole world rests

2 3 Perhaps the division of these Sūtras should be altered so that śrāvāṇasya would belong to Sūtra 2. In this case we should have to translate, 2 When the herbs appear (on a day on which the moon stands in conjunction) with Śrāvāṇa 3. Or on the fifth (Tithi) of the Śrāvāṇa month, under (the Nakshatra) Hasta. Comp śrāvāṇasya pañcamī, Par II, 10 2. If we count the month beginning with the bright fortnight, and assume that the full moon day of Śrāvāṇa falls as the name or the month implies, on Śrāvāṇa, the fifth Tithi of that month will fall indeed on Hasta. Comp on the dates of the Upākaraṇa Prof Weber's remarks, Die vedischen Nachrichten von den Nakshatra II, 322 and on the special symbolical signification of the Nakshatra Śrāvāṇa in this connection my note on Sāṅkhāyana IV 5 2

4 On the two Āgnya portions comp above I, 3, 5 10 13 seqq

7 Comp Sāṅkhāyana IV 5 8. The verses with which the oblations are performed, are the first and last verses of each Maṇḍala.

— Come to our sacrifice O you that are worthy of sacrifice with care'— Whosoever be he ours be he alien —'Look on look about — Come here Agni, the Maruts friend — The oblation O king cooked for thee —each time two verses

8 United is your will (Rig veda X 191 4)—this one verse,

9 That blessing and bliss we choose —this one verse

10 When he intends to study (the Veda together with pupils) he should while the pupils take hold of him, sacrifice to those deities and sacrifice to (Agni) Svishṭakṛt, and partake of the grains with curds, then (follows) the cleaning

11 Sitting down to the west of the fire on Daibha grass the tufts of which are directed towards the east, he should put Darbha blades into a water pot, and making a Brāhmāṅgalī (i e joining his hands as a sign of veneration for the Brahman) he should murmur (the following texts)

12 The Vyāhṛtis preceded by (the syllable) Om (stand first) (these) and the Savitṛi he should repeat three times and then recite the beginning of the Veda

9 This is the last verse of the *Rik Samhita* in the Bāshkala Sākhā. See my note on *Sāṅkhāyana* IV 5 9

10 The expression 'Those deities' would according to Nārāyaṇa refer not only to the deities stated in Sūtra 4 but also to the deities of the first and last verses of the *Māṇḍalas* (Sūtras 6 seqq). On the grains with curds comp Sūtra 5. The technical sense of the cleaning is explained in the *Śrūta sūtra* I, 8 2 comp Hillebrandt *Das altindische Neu- und Vollmondsopfer* p 130 note 1. The sacrificer covers his joined hands with the Kusa grass spread out round the fire and has water sprinkled on them

11. On the term *brāhmāṅgalī*, comp. *Manu* II 71

13 In the same way at the Utsarga (i.e. at the ceremony performed at the end of the term of Vedic study)

14 He should study six months

15 One who has performed the Samâvartana (should live during that time) according to the regulations for Brahmaċārins

16 The others according to the rules

17 Some say that he should have intercourse with his wife

18 That (is a practice) sacred to Pragâpati

19 This (Upâkarana) they call vâṛshika (i.e. belonging to the rainy season)

20 On the middle Ashvakâ they offer food to those deities, and descend into water

21 They satiate those same deities (with water oblations)

22 (And besides) the Aċâryas, the Rishis, and the Fathers

23 This is the Utsargana

KANDĪKA 6

1 Instead of the Kâmya ceremonies (i.e. the ceremonies, prescribed in the Śrauta sūtra by which

15 On the Samâvartana, see below chap 8 seq. The restrictions referred to consist in the interdiction of eating honey and meat of having sexual intercourse of sleeping in a bedstead and in the day time &c. Nârâyana

16 I.e. the Brahmaċārins

17 I.e. one who has performed the Samâvartana

20 After the six months (Sūtra 14) have elapsed, on the Ashvakâ of Mâgha

23 Or Utsarga, see Sūtra 13

6 1 Nârâyana divides this Sūtra into two 1 aha kamyânām sthâne kamyâh, 2 ċaravâh

special wishes are attained oblations of) boiled (rice) grains, for the attainment of those wishes, (should be made by the Grhya sacrificer)

2 He attains (thereby) those same wishes

3 For a person that is sick or suffering or affected with consumption a mess of boiled (rice) grains in six oblations (should be offered)—

4 With this (hymn) 'I loosen thee by sacrificial food that thou mayst live (Rig veda X 161)

5 If he has seen a bad dream he should worship the sun with the two verses, 'To-day god Savitr (Rig veda V 82 4 5) and with the five verses 'What bad dreams there are among the cows (Rig-veda VIII 47 14 seqq)

6 Or with (the verse), 'Whosoever, O king, be it a companion or a friend (Rig veda II 28 10)

7 When he has sneezed yawned, seen a disagreeable sight, smelt a bad smell when his eye palpitates and when he hears noises in his ears he should murmur 'Well-eyed may I become with my eyes well-vigoured with my face well-hearing with my ears May will and insight dwell n me'

8 If he has gone to a wife to whom he ought not to go or if he has performed a sacrifice for a person for whom he ought not to do so or has eaten forbidden food, or accepted what he ought not to accept, or pushed against a piled up (fire altar) or

8 Nārāyaṇa is evidently wrong in explaining *kaityam yūpaṅka* by *agnikāyanasthaṁ yūpaṁ* (which is not as Prof Stenzler takes it, der Opferpfahl auf einem Bestattungsplatze) Comp. Gobhila III 3, 34 Grhya-saṁgraha parīkṣā II, 4

I have translated the second verse in Sūtra 8 as if the text had *kalpantām*. The MSS give *kalpatām* Atharva veda VII 67 has *kalpayantām*

against a sacrificial post, he should sacrifice two Āgya oblations with (the verses),

‘May my faculties return into me may life return, may prosperity return, may my goods return to me, may the divine power return into me Svâha!’

‘These fires that are stationed on the (altars called) Dhishazyâs may they be here in good order, each on its right place (Agni) Vaisvanara, grown strong, the standard of immortality, may he govern my mind in my heart Svâhâ!’

9 Or (he may sacrifice) two pieces of wood,

10 Or murmur (the same two verses without any oblation)

KANDIKÂ 7

1 If the sun sets while he is sleeping without being sick he should spend the rest of the night keeping silence, without sitting down and should worship the sun (when it rises) with the five (verses) ‘The light, O sun by which thou destroyest darkness (Rig veda X 37, 4 seq)

2 If (the sun) rises (while he is sleeping without being sick) being fatigued without having done any work or having done work that is not becoming he should keep silence, &c, as before, and perform his worship (to the sun) with the following four (verses Rig veda X, 37, 9 seq)

3 Invested with the sacrificial cord constantly fulfilling the prescribed duties regarding the use of

7 2 Perhaps we should correct the text, *akarmasrântam anabhîrûpena karmanâ vâ vâgyata* iti &c

3 seq See Sâṅkhâyaṇa *Gṛhya* II, 9 There the same word *anvash/amadesa* occurs.

water he should perform the Sandhyâ (or twilight devotion) observing silence

4 In the evening he should turning his face to the north west to the region between the chief (west) point and the intermediate (north western) point (of the horizon), murmur the Savitrî (beginning) when the sun is half set until the stars appear

5 In the same way in the morning—

6 Standing with his face turned to the east, until the disk (of the sun) appears

7 If a dove flies against his house or towards it he should sacrifice with (the hymn), 'O gods the dove (Rig-veda X 165) verse by verse or should murmur (that hymn)

8 We have thee O Lord of the path (Rig-veda VI 53)—if he is going out for doing some business

9 Bring us together Pûshan, with a knowing one (Rig-veda VI, 54)—if he wishes to find something lost or if he has strayed

10 'Journey over the ways Pûshan (Rig-veda I 42)—if he is going out on a long or dangerous way

KANDIKA 8

1 Now when returning (home from his teacher) he should get the following things, viz a jewel (to be tied round the neck) two ear-rings a pair of garments, a parasol, a pair of shoes a staff a wreath, (pounded seed of the Karañga fruit) for rubbing with ointment eye salve a turban, (all that) for himself and for the teacher

9 Mûḥa may either mean 'having lost his way or bewildered in his mind. Nârâyana prefers the latter explanation (pragñabhāṣā')

2 If he cannot get it for both only for the teacher

3 He then should get a piece of wood of a tree which is sacrificially pure in a north-eastern direction—

4 Sappy (wood) if he wishes for the enjoyment of food or for prosperity, or for splendour, dry (wood), if for holy lustre,

5 (Wood) which is both (sappy and dry in its different parts) if (he wishes) for both

6 Having put the piece of wood on high, and having given a cow and food to the Brāhmanas, he should perform the ceremony of shaving the beard

7 He should alter the texts so that they refer to himself

8 With Ekaklītaka (he should perform the rubbing)

9 Having washed himself with lukewarm water and having put on two (new) garments which have not yet been washed, with (the verse) Garments with fat splendour you put on (Mitra and Varuna) (Rig veda I, 152, 1), he should anoint his eyes with (the words) ‘The sharpness of the stone art thou, protect my eye

10 With (the words) ‘The sharpness of the stone

8 6 ‘On high means not on the ground (Nārāyaṇa) On the gaudānikam karma (the shaving of the beard) comp above, Adhyāya I, Kandikā 18 The word ceremony would mean here according to Nārāyaṇa that he should perform the rite alone without observing such prescriptions as stated above I 18, 7

7 Thus, instead of Herb I protect him! (I 17 8) he is to say Herb I protect me! and so on

8 Ekaklītaka is, according to Nārāyaṇa and the Prayogaratna the seed of such a Karaṅga fruit (Pongamia Glabra Vent.) which contains only one grain of seed Such grains are pounded before he rubs himself therewith

art thou, protect my ear —he should tie on the two ear-rings

11 After having salved his two hands with ointment, a Brâhmana should salve his head first,

12 A Râganya his two arms,

13 A Vaisya the belly

14 A woman her secret parts,

15 Persons who gain their livelihood by running, their thighs

16 With (the formula) 'Free from pain art thou, free from pain may I become —he should put on the wreath

17 Not (such a wreath) which is called mâlâ

18 If they call it malâ he should cause them to call it srag

19 With (the formula) 'The standing places of the gods are you, protect me from all sides —he steps into the shoes, and with (the formula) 'The heaven's covering art thou —he takes the parasol

20 With (the formula), 'Reed thou art from the tree thou descendest protect me from all sides —(he takes) a staff of reed

21 Having with the hymn 'Giving life tied the jewel to his neck and arranged the turban (on his head), he should standing put the piece of wood (on the fire)

21 On the hymn beginning with the words Giving life see Prof Stenzler's note on this Sûtra. Its first verse is identical with Vâgasaneyi Samhitâ XXXIV 50 (comp also Sâṅkhâya-Grîhya III, 1 7) and so are most of its verses found in that Samhitâ or in the Atharva-veda the whole of it occurs among the Rig veda Khilas (vol vi p. 25, 2-12).

KANDIKÂ 9

1 (He says) Memory and reproach and knowledge faith, and wisdom as the fifth what is sacrificed, and what is given, and what is studied, and what is done, truth learning vow—

The vow which belongs to Agni together with Indra with Pragapati, with the Rishis with the royal ones among the Rishis, with the Fathers, with the royal ones among the Fathers with the human beings with the royal ones among the human beings, with shine over-shine, after-shine counter-shine, with gods and men, with Gandharvas and Apsaras, with wild animals and domestic animals—the vow belonging to my own self dwelling in my own self that is my universal vow Hereby O Agni I become addicted to the universal vow Svâhâ !'

2 With (the hymn), 'Mine, Agni, be vigour (Rig-veda X, 128 1), verse by verse he should put pieces of wood (on the fire)

3 He should pass that night at a place where they will do honour to him

9 1 My memory and my non memory, that is my double vow—in this way the twelve (parts of which the first section of the Mantra consists) should be recited. Narâyana. I think the commentator is wrong here, and that section should rather be recited as it is given in the text without any alteration, it forms a regular Sloka. Agneḥ instead of Agne is a conjecture of Prof Stenzler which I have adopted

2 According to Narâyana the hymn should be recited including the Khila so that ten pieces of wood are offered Now the hymn consists of nine verses there can be, consequently only one Khailika verse which is, I suppose the first verse of the Khila quoted above p 228

3 By a Madhuparka (Narâyana) Compare Sāṅkhâyaṇa-Gṛhya III 1 14

4 When after having finished his (task of) learning he has offered something to the teacher or has received his permission he should take a bath (which signifies the end of his studentship)

5 He (i e the Snâtaka) has to keep the following observances

6 He shall not bathe in the night-time, he shall not bathe naked he shall not lie down naked he shall not look at a naked woman except during sexual intercourse he shall not run during rain he shall not climb up a tree, he shall not descend into a well, he shall not swim with his arms across a river he shall not expose himself to danger

A great being indeed is a Snataka'—thus it is understood (in the Sruti)

KANDIKA 10

1 If (a student) wishes to be dismissed (by his teacher) he should pronounce before the teacher his (i e the teacher's ?) name—

2 (And should say) Here we will dwell sir!

4 Nârâyana He makes an offer to the teacher in the words What is it that I can do for you? —and what the teacher tells him that he does.

10 1 Nârâyana refers this rule to a student who has performed the Samâvartana and wishes to go away But a comparison of Sâṅkhayana-Grihya II 18 seems to make it probable that the ceremony described here has nothing to do with the Samâvartana I take this chapter rather for a description of the way in which a student has to take leave of his teacher when setting out on a journey His name' is the teacher's name according to Nârâyana.

2. Sâṅkhayana II 18 1 Sâṅkh has aham vatsyâmi Arvalâ yana, idam vatsyamaḥ The commentator says that instead of idam the Ārama is to be named which the student chooses to enter upon, for instance, Devadatta, we will dwell in the state of a householder sir!

3 With a loud voice (the words) following after the name

4 Of inhalation and exhalation —(this he says) with a low voice

5 And (the verse) Come hither Indra with thy lovely sounding fallow coloured (horses) (Rig veda III, 45 1)

6 The aged one then murmurs To inhalation and exhalation I, the wide extended one, resort with thee To the god Savitr² I give thee in charge — and the verse

7 When he has finished (that verse), and has muttered 'Om' Forwards! Blessing! and recited (over the student the hymn) The great bliss of the three (Rig veda X 185)—(he should dismiss him)

8 On one who has been thus dismissed danger comes from no side—thus it is understood (in the Sṛuti)

9 If he hears (on his way) disagreeable voices of birds, he should murmur the two hymns Shrieking manifesting his being (Rig veda II 42 43) and (the verse), The divine voice have the gods created (Rig veda VIII 100 11)

10 Praise the renowned youth who sits on the war chariot (Rig veda II, 33, 11)—if (he hears disagreeable voices) of deer

11 From the direction or from the (being) from which he expects danger, towards that direction he should throw a fire brand burning on both sides, or having twirled about a churning-stick from the right to the left, with (the words), Safety be to me, Mītra

6 I have translated, as Prof Stenzler has also done according to Sāṅkhāyana's reading prāṇāpānā tvayā The 'aged one' is the teacher the verse that which is quoted in Sūtra 5

and Varuṇa encounter the foes and burn them up with your flame May they find none who knows them and no support, divided by discord may they go to death —

12 He turns the churning-stick downwards with (the verse), 'The combined wealth of both, heaped together (Rig veda X 84, 7)

KANDIKÂ 11

1 If unknown danger from all sides (menaces him), he should sacrifice eight Āgnya oblations with (the formulas)

Prithivī (the earth) is covered, she is covered by Agni By her, the covered one, the covering one, I ward off the danger of which I am in fear Svâhâ!

Antariksha (the air) is covered it is covered by Vâyu By it the covered, the covering I ward off the danger of which I am in fear Svâhâ!

Dyaus (the heaven) is covered, she is covered by Âditya (the sun) By her &c

The quarters (of the horizon) are covered, they are covered by Kandrâmas (the moon) By them &c

The waters are covered they are covered by Varuṇa By them &c

The creatures are covered they are covered by Prâṇa (the breath) By them &c

The Vedas are covered they are covered by the metres. By them, &c

'All is covered it is covered by Brahman By it, &c. Svâhâ!

11, 1 'Covered is vṛta, I ward off is the causative of the same verb vāraye.

2 Then stationing himself towards the north-east, he murmurs the Svasti-Âtreya and Of what we are in fear, Indra (Rig-veda VIII 61, 13 seqq), down to the end of the hymn

KANDIKA 12

1 When a battle is beginning, (the royal Purohita) should cause the king to put on his armour (in the following way)

2 (The Purohita) stations himself to the west of (the king's) chariot with (the hymn ?) I have brought thee hither be here (Rig-veda X 173)

3 With (the verse), Like a thunder cloud is his countenance (Rig-veda VI 75, 1) he should tender the coat of mail to him

4 With the following (verse) the bow

5 The following (verse) he should cause him to repeat

6 He should murmur himself the fourth

7 With the fifth he should tender the quiver to him

8 When (the king) starts the sixth

9 The seventh (he recites) over the horses

10 The eighth he should cause (the king) to repeat while looking at the arrows

2 The Svasti-Âtreya is the part of the hymn V, 51 which very frequently contains the word svasti (vv 11-15). There is a Khila appended to that hymn (Rig-veda vol III p 30), which according to Nârâyana, is also to be murmured on this occasion

12 2 According to Nârâyana the Pratika here signifies not the verse but the whole hymn, though a whole Pâda is given (comp Srauta sûtra I 1 17)

11 (The verse), Like a serpent it encircles the arm with its windings (Rig veda VI 75, 14) when he ties to his arm the leather (by which the arm is protected against the bow string)

12 He then mounts up to (the king on his chariot) while he is driving, and causes him to repeat the Abhivarta hymn (Rig veda X 174) and the two verses He who, Mitra and Varuna (Rig veda VIII, 101, 3 seq)

13 He then should look at him with the Apratiratha, Sâsa and Sauparna hymns

14 The Sauparna is (the hymn), May the streams of honey and ghee flow forwards

15 (The king) should drive (in his chariot successively) to all quarters (of the horizon)

16 He should commence the battle in the line of battle invented by Âditya or by Usanas

17 He should touch the drum with the three verses 'Fill earth and heaven with thy roar (Rig veda VI, 47 29 seqq)

18 With (the verse) 'Shot off fall down' (Rig-veda VI, 75 16) he should shoot off the arrows

12 The Abhivarta hymn begins with the word abhîvartena, and is ascribed to Abhivarta Angirasa

13 The Apratiratha hymn is Rig veda X 103 (ascribed to Apratiratha Aindra) the Sâsa X 152 (ascribed to Sâsa Bharadvaga) On the Sauparna see the next Sûtra

14 This hymn is not found in any Vedic Samhita as far as I know nor does it occur in the Suparnâdhyâya I have followed Prof Stenzler's conjecture pradhara yantu instead of pradharayantu which is confirmed by Sâyana's note on Atareya Brâhmana VI 25 7, VIII 10, 4 (pp 365 399, ed Anfrecht)

17 18 According to Nâravana the subject is the king

19 Where the arrows fly (11 v 17)—this (verse)
he should murmur while they are fighting

20 Or he should teach (the king the texts mentioned) Or he should teach (the king)

End of the Third Adhyāya

19 Here the subject is the Purohita

ADHYAYA IV KANDIKA 1

1 If disease befalls one who has set up the (sacred Srauta) fires he should leave his home (and go away) to the eastern, or northern or north eastern direction

2 The sacred fires are fond of the village —thus it is said

3 Longing for it desirous of returning to the village they might restore him to health—thus it is understood (in the Sruti)

4 Being restored to health, he should offer a Soma sacrifice, or an animal sacrifice, or an ordinary sacrifice, and take his dwelling (again in the village)

5 Or without such a sacrifice

6 If he dies one should have a piece of ground dug up to the south east or to the south west—

7 At a place which is inclined towards the south or towards the south east

8 According to some (teachers) inclined towards south-west

9 (The piece of ground dug up should be) of the length of a man with upraised arms

10 Of the breadth of one Vyâma (fathom)

1 1 Comp Srauta sutra VI 9 1 The funeral rites according to the Grhyas sūtras have been treated of by Prof. Max Muller Zeitschrift der Deutschen Morgenlandischen Gesellschaft vol ix

3 I e longing for the village I here differ from Prof Stenzler's translation, Indem s e, um nach dem Dorfe zu kommen ihm Gutes wünschen Prof Stenzler here follows Nârâyana, who has the following note grāmam āgantum ikkhanto gnaya enam āhūtāgnum āramante, ayam agado bhaved iti

4 Comp Srauta sūtra VI 9 7

5 Srauta sūtra VI 10 1

- 11 Of the depth of one Vitasti (span)
 12 The cemetery should be free from all sides
 13 It should be fertile in herbs
 14 But plants with thorns and with milky juice
 &c as stated above

15 From which the waters flow off to all sides this is a characteristic required for the cemetery (smasana) where the body is to be burned

16 'They cut off (from the dead body) the hair the beard the hairs of the body, and the nails — this has been stated above

17 (They should provide) plenty of sacrificial grass and of butter

18 They here pour clarified butter into curds

19 This is the 'sprinkled butter used for the Fathers (i e. Manes)

KANDIKA 2

1 (The relations of the dead person) now carry (his sacred) fires and (his) sacrificial vessels in that direction

12 Nārāyaṇa By the word smasāna (cemetery) two different smasānas are designated here because below (Sūtra 15) a distinction is added (to the word smasāna), in the words 'This is a characteristic required for the smasāna where the body is to be burned. Thus the place where the body is burned and the place where the gathered bones are deposited, both are called smasāna

14 See above II 7 5

15 See the note on Sūtra 12

16 See the Śrauta-sūtra VI, 10, 2

17 Dviguḷphaḥ barhiḥ āgyaṣi ka. Nārāyaṇa explains dviguḷpha by prabhūta Comp bahulatva, Kātyāyana XXV, 7 15

18 Here' means at a ceremony directed to the Manes. Nārāyaṇa.

2, 1 In the direction stated above chap 1 6

2 After them aged persons forming an odd number men and women not going together (carry) the dead body

3 Some (say) that (the dead body should be carried) in a cart with a seat drawn by cows

4 (Some prescribe) a she-animal for covering (the dead body with its limbs)

5 A cow,

6 Or a she-goat of one colour

7 Some (take) a black one

8 They tie (a rope) to its left fore-foot and lead it behind (the dead body)

9 Then follow the relations (of the dead person), wearing their sacrificial cords below (round their body) with the hair-locks untied, the older ones first, the younger ones last

10 When they have thus arrived at the place the performer (of the rites) walks three times round the spot with his left side turned towards it, and with a Sami branch sprinkles water on it, with (the verse) 'Go away withdraw, and depart from here' (Rig-veda X, 14, 9)

11 To the south east, on an elevated corner (of that place) he places the Āhavanīya fire

12 To the north west the Gârhapatya fire

13 To the south-west the Dakṣiṇa fire

14 After that a person that knows (how to do it) piles up between the fires a pile of fuel

4 See chap 3 20-25

10 Kartodakena (i e kartâ udakena) is evidently the right reading not gartodakena.

12, 13. The words, 'on an elevated corner (Sūtra 11) have to be supplied

14 As to the pronoun enam, which refers with an irregular

15 After sacrificial grass and a black antelope's skin with the hair outside has been spread out there, they place the dead body thereon, which they have carried so as to pass by the Gârhapatya fire on its north-side turning its head towards the Ahavaniya

16 To the north (of the body they place) the wife (of the deceased)

17 And a bow for a Kshatriya

18 Her brother-in-law being a representative of her husband, or a pupil (of her husband), or an aged servant should cause her to rise (from that place) with (the verse), 'Arise O wife to the world of life (Rig-veda X, 18, 8)

19 The performer (of the rites) should murmur (that verse) if a Sûdra (makes her rise from the pile)

20 With (the verse) 'Taking the bow out of the hand of the deceased' (Rig-veda X, 18, 9) (he takes away) the bow

21 It has been stated (what is to be done) in case a Sûdra (should perform this act)

22 Having bent the bow, he should before the piling up (of the things mentioned below, which are put on the dead body) is done break it to pieces and throw it (on the pile)

construction to the dead person comp Satapatha Brâhmana XII
5 2 7

16 The wife is made to lie down on the pile

18 Possibly the words *devara* and *patisthâniya* refer to two different persons so that we should have to translate 'Her brother-in law (or some other) representative of her husband &c

19 This refers to the case of the aged servant. The word for which we have put Sûdra here and in Sûtra 21 is *vrishala*

22 See Sûtra 19

KANDIKÂ 3

1 He should then put the following (sacrificial) implements (on the dead body)

2 Into the right hand the (spoon called) *Guhû*

3 Into the left the (other spoon called) *Upabhṛt*

4 On his right side the (wooden sacrificial sword called) *Sphya* on his left (side) the *Agnihotrahavani* (i e the ladle with which the Agnihotra oblations are sacrificed)

5 On his chest the (big sacrificial ladle called) *Dhruvâ*. On his head the dishes On his teeth the pressing stones

6 On the two sides of his nose the two (smaller sacrificial ladles called) *Sruvas*

7 Or, if there is only one (*Sruva*), breaking it (in two pieces)

8 On his two ears the two *Prâstraharâṇas* (i e the vessels into which the portion of the sacrificial food belonging to the Brahman is put)

9 Or, if there is only one (*Prâstraharâṇa*) breaking it (in two pieces)

10 On his belly the (vessel called) *Pâtri*

11 And the cup into which the cut-off portions (of the sacrificial food) are put

12 On his secret parts the (staff called) *Samyâ*

13 On his thighs the two kindling woods

3, 1 On the different implements mentioned in the following Sûtras comp Prof Max Muller's paper in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol ix pp vii seqq lxxviii seqq

8 On the *Prâstra* and the *Prâstraharâṇas* comp Hillebrandt, *Neu- und Vollmondsopfer*, pp. 119 (with note 6) 120 131

14 On his legs the mortar and the pestle

15 On his feet the two baskets

16 Or if there is only one (basket) tearing it (in two pieces)

17 Those (of the implements) which have a hollow (into which liquids can be poured), are filled with sprinkled butter

18 The son (of the deceased person) should take the under and the upper mill stone for himself

19 And the implements made of copper iron and earthenware

20 Taking out the omentum of the she animal he should cover therewith the head and the mouth (of the dead persor) with the verse 'Put on the armour (which will protect thee) against Agni by (that which comes from) the cows (Rig-veda X 16 7)

21 Taking out the kidneys (of the animal) he should lay them into the hands (of the dead body) with the verse, 'Escape the two hounds, the sons of Saramâ' (Rig-veda X, 14 10) the right (kidney) into the right (hand), the left into the left.

22 The heart (of the animal he puts) on the heart (of the deceased)

23 And two lumps (of flour or rice), according to some (teachers)

17 Nârâyana explains âsekhanavanti by bilavanti. On prashadagya (sprinkled butter) comp the two last Sûtras of the first chapter

19 The statement in Satapatha Brahmana XII, 5 2 14 is somewhat different.

20 Anustaranyâ vapâm. See chap 2 4

23 Nârâyana states that these lumps are not put, as one would be inclined to believe on the heart but into the hands of the deceased Sûtra 24 shows that this interpretation is correct

24 (Only) if there are no kidneys, according to some (teachers)

25 Having distributed the whole (animal), limb by limb (placing its different limbs on the corresponding limbs of the deceased), and having covered it with its hide he recites when the Pranīta water is carried forward, (the verse) 'Agni do not overturn this cup (Rig veda X 16 8)

26 Bending his left knee he should sacrifice Āgnya oblations into the Dakṣiṇa fire with (the formulas) To Agni svahā! To Kāma svāhā! To the world svāhā! To Anumatī svāhā!

27 A fifth (oblation) on the chest of the deceased with (the formula) 'From this one verily thou hast been born May he now be born out of thee N N ! To the heaven world svahā!

KANDIKĀ 4

1 He gives order Light the fires together'

2 If the Āhavantiya fire reaches (the body) first, he should know, It has reached him in the heaven-world He will live there in prosperity, and so will this one, i e his son, in this world

3 If the Gārhapatya fire reaches (the body) first he should know 'It has reached him in the air-world He will live there in prosperity, and so will this one, i e his son, in this world.

24 I e if there is no Anustaraṇi animal which is considered as optional (see chap 2, 4)

25 Comp Kātyāyana XXV, 7 35

27 He who is born out of the deceased, is Agni See Satapatha Brāhmaṇa II, 3 3, 5, and also XII 5 2, 15

4, 2 Satapatha Brāhmaṇa XII 5 2, 10

3. Satapatha Brāhmaṇa I. I. § 9

4 If the Dakṣiṇa fire reaches (the body) first he should know It has reached him in the world of men He will live there in prosperity, and so will this one i e his son in this world

5 If (the three fires) reach (the body) in the same moment, they say that this signifies the highest luck

6 While (the body) is burning he recites over it the same texts, Go on go on, on the ancient paths (Rig veda X 14 7)

7 Being burnt by a person who knows this, he goes to the heaven-world together with the smoke (of the funeral pile)—thus it is understood (in the Śruti)

8 To the north east of the Ahavantiya fire he should have a knee deep pit dug and should have an Avakā i e (the water plant called) Śyāla put down into it From that (pit) he (i e the deceased) goes out and together with the smoke he goes up to the heaven world—thus it is understood (in the Śruti)

9 After he has recited (the verse) These living ones have separated from the dead (Rig veda X 18 3), they turn round from right to left and go away without looking back.

10 When they have come to a place where standing water is, having once (plunged into it and) emerged

4 Satapatha Brāhmaṇa I 1 § 11

5 Satapatha Brāhmaṇa I 1 § 12

6 'The same texts means that the texts indicated in the Śrauta sūtra VI 10 19 (twenty four verses taken from the hymns X 14 16 17, 18 154) have to be recited.

8 Comp above, II 8 14

10 All the Samānodaka relations (see Manu V 60) men and women, should pour out one handful of water each Pronouncing

from it they pour out one handful (of water), pronounce the Gotra name and the proper name (of the deceased), go out (of the water) put on other garments wring out (the old garments) once lay them away with their skirts to the north and sit down until the stars appear

11 Or they may enter (their houses) when still (a part) of the sun disk is seen

12 The younger ones first the older ones last

13 When they have come to the houses they touch a stone, the fire cows dung fried barley sesamum seeds and water

14 Let them not cook food during that night.

15 Let them subsist on bought or ready made food

16 Let them eat no saline food for three nights

17 Let them optionally for twelve nights avoid the distribution of gifts and the study (of Vedic texts) if one of the chief Gurus (has died)

18 Ten days after (the death of) Sapindas

the Gotra name and the proper name of the deceased saying for instance Devadatta, belonging to the Gotra of the Kâryapas this water is for thee! —they sprinkle it out, with southward turned faces Nârâyana.

12 Possibly praviseyuḥ (they should enter) belongs to this Sūtra In Prof Stenzler's edition and in the commentary of Nârâyana it is taken as belonging to Sūtra 11

15 Vasishṭha IV 15 Nârâyana here observes Some authorities omit this Sūtra

17 'Father and mother and the teacher who, after having performed the Upanayana for him has taught him the whole Veda are the chief Gurus. When these have died they should avoid giving gifts and studying the Veda either for twelve nights, or for ten nights this rule standing in correlation with the following one Nârâyana.

18. The Sapinda relationship is generally defined as the relationship within six degrees, though the statement in the different

- 19 And of a Guru who is no Sapinda
- 20 And of unmarried female relations
- 21 Three nights after (the death of) other teachers
- 22 And of a relation who is no Sapinda,
- 23 And of married female relations,
- 24 Of a child that has no teeth
- 25 And of a dead born child
- 26 One day after (the death of) a fellow-pupil
- 27 And of a Srotriya of the same village

KANDIKÂ 5

1 The gathering (of the bones is performed) after the tenth (Tithi from the death) (on a Tithi) with an odd number of the dark fortnight, under a single Nakshatra

2 A man into a male urn without special marks, a woman into a female one without special marks

3 Aged persons of an odd number, not men and women together (gather the bones)

4 The performer of the ceremony walks three times round the spot with his left side turned towards

texts do not exactly agree See Apastamba II, 15 2, Manu V 60 Gautama XIV 13 (with Prof Bühler's note Sacred Books vol II p 247 &c)

21 Comp Sûtra as 17 19

5 1 Nârâyana (comp the Âsvalâyana Gr̥hya Parîkshâ III 7) understands this Sûtra in a different way After the tenth Tithi of the dark fortnight, on a Tithi with an odd number i e on the eleventh thirteenth or fifteenth The single Nakshatras are those the name of which does not denote two Nakshatras (as for instance the two Ashadhâs) Comp Katy Sraut. XXV 8 1, Manu V 59

2 Urns with or without protuberances like female breasts are considered as female or male accordingly

3 See chap 2 2

4 Comp chap 2 10

it and sprinkles on it with a Samī branch milk mixed with water, with the verse 'O cool one, O thou that art full of coolness (Rig veda X 16 14)

5 With the thumb and the fourth finger they should put each single bone (into the urn) without making a noise,

6 The feet first, the head last

7 Having well gathered them and purified them with a winnowing basket they should put (the urn) into a pit at a place where the waters from the different sides do not flow together except rain water, with (the verse) Go to thy mother Earth there (Rig veda X 18 10)

8 With the following (verse) he should throw earth (into the pit)

9 After he has done so (he should repeat) the following (verse)

10 Having covered (the urn) with a lid with (the verse) I fasten to thee (Rig-veda X 18 13) they then should go away without looking back should bathe in water and perform a Srāddha for the deceased

KĀNDIKA 6

1 They who have lost a Guru by death or are afflicted by other misfortune should perform on the new moon day an expiatory ceremony

2 Before sunrise they should carry their fire

7 Nārāyaṇa explains pavana by śrīpa. He says that the 'performer (kartṛ) repeats this and the following texts

10 They should give a Srāddha to the deceased exclusively according to the Ekodāśha nte' Nārāyaṇa

6, 2 According to Nārāyaṇa the fire means here not the sacred domestic fire but a common kitchen fire I doubt whether the

together with its ashes and with its receptacle to the south with the half verse I send far away the flesh-devouring Agni (Rig-veda X 16 9)

3 Having thrown that (fire) down at a place where four roads meet or somewhere else they walk round it three times turning their left sides towards it beating their left thighs with their left hands

4 They then should return home without looking back bathe in water have their hair their beards the hair of their bodies and their nails cut and furnish themselves with new jars pots vessels for rinsing the mouth wreathed with garlands of Sami flowers with fuel of Sami wood with two pieces of Sami wood for kindling fire and with branches to be laid round the fire with bull's dung and a bull's hide fresh butter a stone, and as many bunches of Kusa grass as there are young women (in the house)

5 At the time of the Agni(hotra) he should kindle fire with the hemistich Here nay this other Gatavedas' (Rig veda X 16, 9)

commentator is right The ceremonies described in the following Sûtras seem to point rather to a renewal of the sacred Grihya fire, the old one having proved unlucky to the sacrificer In the same way in the Śrauta ritual, a sacrificer who after having performed the Âdhâna has bad luck performs the Puna-adheya

3 Comp Kâtyâyana Śrauta sūtra V 10 15

5 The text has agniveḷayaṃ which Narayana explains by agnihotraviharanākale aparāhne He states that the fire should be produced by attrition of two new kindling woods (aram) mentioned in Sūtra 4 The fire thus kindled is to be used, he says as a kitchen fire Herein he seems to me to have misunderstood the meaning of the ceremony, see the note on Sūtra 2 The hemistich quoted in this Sūtra (which is the second half of the same verse of which the first half is prescribed in Sūtra 2) clearly points to the sacred quality of the fire in question, it runs thus Here may this other Gātavedas carry the offerings to the gods the knowing one

6 Keeping that (fire) burning they sit till the silence of the night repeating the tales of the aged and getting stories of auspicious contents Itihasas and Purāṇas told to them

7 When all sounds have ceased or when (the others) have gone to the house or the resting place (the performer of the ceremony) should pour out an uninterrupted stream of water beginning at the south side of the door with (the verse) Spinning the thread follow the light of the aerial space (Rig-veda X 53 6) (going round the house) ending at the north side of the door

8 Having then given its place to the fire and having spread to the west of it a bull's hide with the neck to the east with the hair outside he should cause the people belonging to the house to step on that (hide) with (the verse) 'Arise to long life choosing old age (Rig-veda X, 18 6)

9 With (the verse) This I lay round the living (Rig-veda X 18 4), he should lay branches round (the fire)

10 After having with (the words) 'A mountain (i.e. a stone) they shall place between themselves and death placed a stone to the north of the fire and having sacrificed with the four (verses) Go hence O death on another way (Rig-veda X, 18

7 The person who pours out the water is as Nîrâyana says the *kartr*: i.e. the performer of the whole ceremony The word cannot be translated as Prof Stenzler does dei Bestatter no funeral ceremonies being here treated of

8 See above I, 8 9 Here Nîrâyana sees that the fire is the sacred one He says *athasabdo smin kâle gnyantaram aupasanam upasamâdadhyâd iti gñāpanartham*.

10 The words A mountain, &c., stand at the end of the verse quoted in Sutra 9

1-4) verse by verse, he should look at his people with (the verse) 'As the days follow each other' (ibid 5)

11 The young women (belonging to the house) should, with each hand separately, with their thumbs and fourth fingers with young Darbha blades salve their eyes with fresh butter and throw (the Darbha blades) away, turning their faces away

12 (The performer of the ceremony) should look at them while they are salving themselves with (the verse), 'These women, being no widows having noble husbands (Rig-veda X 18 7)

13 With (the verse) 'Carrying stones (the river) streams forward take hold of each other (Rig-veda X 53 8)—the performer (of the ceremony) first should touch the stone.

14 After that, stationing himself to the north east, while (the others) go round with the fire, with bull's dung, and with an uninterrupted stream of water repeating the three verses, 'O waters, ye are wholesome (Rig-veda X 9, 1 seqq) he should murmur the verse 'These have led round the cow (Rig-veda X, 155 5)

15 A tawny coloured bull should he lead round—thus they say

16 They then sit down at a place where they intend to tarry having put on garments that have not yet been washed

17 (There) they sit avoiding to sleep till sunrise

18 After sunrise, having murmured the hymns sacred to the sun and the auspicious hymns, having

prepared food having made oblations with (the hymn)

May he drive evil away from us with his shine (Rig veda I 97), verse by verse having given to the Brahmanas to eat, he should cause (them) to pronounce auspicious words

19 A cow, a cup of metal and a garment that has not yet been washed, constitute the sacrificial fee

KANDIKÂ 7

1 Now at a Sraddha ceremony at that which is celebrated on the Parvan day or for the attainment of special wishes or at the Ābhyudayika Sraddha (i.e. the Sraddha celebrated when some good luck has happened) or at the Ekoddishā Sraddha (the Sraddha directed to a single dead person)—

2 He causes Brāhmanas who are endowed with learning moral character and correct conduct or with one of these (characteristics) who have been invited in time who have taken a bath, washed their feet, and sipped water to sit down, as representatives of the Fathers, with their faces turned to the north, one for each one of the Fathers or two for each, or three for each

3 The larger their number is the greater is the reward (which the sacrificer is entitled to expect)

4 But in no case one (Brāhman) for all (the fathers)

7 1 Comp. on the Sraddha ceremonies in general the note on Sāṅkhāyana Grhya IV, 1 1, and the quotations given there. The Pārvana Sraddha which is celebrated on the new moon day is treated of by Sāṅkhāyana IV 1 the Abhyudayika Sraddha IV 4, the Ekoddishā Sraddha, IV, 2

5 Optionally (he may invite only one Brahmana) except at the first (Sraddha)

6 By (the exposition of) the Pinda sacrifice (the corresponding rules) have been declared (for the Srâddha ceremonies also)

7 Having given water (to the Brâhmanas)

8 Having given to them double folded Darbha blades and a seat,

9 Having (again) given water (to them)

10 Having poured water into three vessels of metal of stone and of earthen ware, or (into three vessels) made of the same substance over which he has put Darbha grass,

11 And having recited over (that water the verse)

For luck and help the divine waters (Rig veda X 9 4) he pours sesamum seeds into it with (the formula), 'Sesamum art thou Soma is thy deity at the Gosava sacrifice thou hast been created by

5 Anadye Of the different interpretations of this word which Nârâyana gives it may suffice here to quote two The first Sraddha may either mean the Pârvana Srâddha because this stands first among the different kinds of Srâddha ceremonies enumerated in Sûtra 1, or it may mean the Sapindikarana (see Sâṅkhâya IV 3) for this is the first occasion on which a dead person receives Sraddha oblations together with two others of the Father

6 The sacrifice to the Manes as forming part of the Srâuta ritual is explained in the Srâuta sûtâ II 6 seq

8 Yâgñavalkya I 229

9 Yagnavalkya I 230 The reading of several words of the Mantra is doubtful and the parallel texts as Prof Stenzler has not failed to observe differ especially the words pratnavadbhiḥ prattāḥ seem to me to be corrupt. The word pratnavat is only known to the Petersburg Dictionary as having the meaning containing the word pratna, which will not do here Thus, I think that the reading pratnam adbhiḥ prattāḥ should be adopted, the translation would be - Anciently thou hast been mixed with water

the gods By the ancients thou hast been offered
Through the funeral oblation render the Fathers and
these worlds propitious to us Svadhâ ! Adoration !

12 (The different rites are performed) from the
right to the left

13 With (the part) of the other (i e left) hand
between the thumb (and the fore finger) because he
wears the sacrificial cord over his left shoulder, or
with the right hand which he seizes with the left (he
offers the Arghya water to the Fathers with the
words) Father this is thy Arghya Grandfather
this is thy Arghya Great grandfather this is thy
Arghya —having first offered (ordinary) water (to
the Fathers)

14 When he is going to hand over that (Arghya
water to the Brâhmanas who represent the Fathers
he says once each time) 'Svadhâ ! The Arghya
water !

15 Over (the Arghya water) which has been

12 Comp Sankhâyana Grîhya IV 4 6

13 The part of the hand above the thumb is called the Tirtha
belonging to the Manes see for instance Baudhayana's Dharma
sûtra I 8 16 The sacrificer is here understood to wear his sacrificial
cord suspended over the left shoulder (he is yagñop vîtin) But
as the oblation here treated of is directed to the Manes it is
required that he should be prâkînâvîtin Now he is considered
as prâkînâvîtin according to Nârâyana not only if the cord is
suspended over his right shoulder (which is the ordinary meaning
of prâkînâvîtin) but also if the hand with which he performs the
rites and the shoulder over which he wears the sacred cord are
either both right or both left Thus here acting with the left hand
and wearing the cord over the left shoulder he becomes prâkînâ
vîtin

The last word (appûrvam) is separated by Nârâyana from the
rest, so that it forms a separate Sutra

15 The sacrificer gives the water to the Brâhmanas, and these

poured out he should recite the verse, 'The celestial waters which have been produced on the earth the aerial waters and the waters which are terrestrial the gold coloured ones apt for sacrifice may these waters bring us luck and be kind to us Pouring together what has been left (in the three Arghya vessels) he moistens his face with that water if he desires that a son should be born to him

16 He should not take up the first vessel into which the Arghya water for the Fathers has been poured Hidden the Fathers dwell therein thus Saunaka has said

17 In that moment the gifts of perfumes garlands incense lights and clothes are offered (to the Brâhmanas)

18 Having taken some food (of the Sthâlpâka prepared for the Pindapitrîyagña) and having be smeared it with ghee he asks (the Brahmanas) for their permission by saying I shall offer it in the fire or I will sacrifice my offering in the fire or I will offer it in the fire

19 The permission (is given in the words) It may be offered, or Sacrifice thy offering or Offer it.

20 He then sacrifices in the fire as stated above

pour it out. Instead of *prithivî sambabhuvuḥ* (*prithivî* being intended as a locative, see Lanman Noun inflection in the Veda p. 389) we should read no doubt as the parallel texts have *vayasâ sambabhuvuḥ* The celestial waters which have united themselves with milk

16 This is a Sloka

17 Manu III 209 Yâgnavalkya I 231

20 The oblations alluded to in this Sûtra are prescribed in the Srauta-sûtra II 6 12 They are directed to Soma pîtrîmat and to Agni kavyavahana

21 Or if they give their permission in the hands (of the Brahmanas)

22 The mouth of the gods verily is the fire the mouth of the Fathers is the hand —thus says the Brâhmaṇa.

23 If in the hands he assigns to them other food after they have sipped water

24 The food (is put together) with the food

25 It is said What is given away and offered, that brings prosperity

26 When he sees that they are satiated he should recite (the verses) containing the word madhu and (the verse) 'They have eaten they have enjoyed themselves (Rig veda I 82 2)

27 Having asked them Relished? and having taken the food whatever food he has used together with the Sthalîpaka, in order to make lumps thereof he should offer the rest (to the Brahmanas)

28 After they have either accepted (that rest of food) or left it (to him) and have finished eating he should before they have sipped water put down the lumps for the Fathers

21 According to Manu (III 212) this is done only in case there is no fire Possibly abhyanugñayam belongs to Sūtra 20 so that we should have to translate He then sacrifices if they give their permission Or in the hands

24 The food which is left from the oblations he puts with the food (Sūtra 23) which is to be eaten by the Brahmanas and has been put into the vessels Nârâyana

25 Is srīshāṃ to be understood in the sense of visrīshāṃ? Nârâyana explains it by prabhutam.

26 The verses containing the word madhu are Rig veda I, 90 6-8

27 On the question 'Relished?' compare Sāṅkhayana Grîhya IV, 2 5 For several kinds of Śrâddha ceremonies a Sthalîpaka is prescribed, for others it is not, for the Śrâddhas of the last kind the words 'Together with the Sthalîpaka are not valid

29 After they have sipped water according to some (teachers)

30 Having strewn the food on the ground and suspended the sacrificial cord over his left shoulder he should dismiss the Brahmanas (saying to them) Say Om! Svadhâ!

31 Or, So be it! Svadhâ!

KANDĪKA 8

1 Now the spit ox (sacrificed to Rudra)
2 In autumn or in spring, under the (Nakshatra) Ārdra.

3 The best of his herd,
4 (An ox) which is neither leprous nor speckled,
5 One with black spots according to some
6 If he likes a black one, if its colour inclines to copper-colour

7 He sprinkles it with water into which he has thrown rice and barley,

8 From head to tail

9 With (the formula), Grow up, agreeable to Rudra the great god'

10 He should let it grow up When it has cut its teeth or when it has become a bull—

11 To a quarter (of the horizon) which is sacrificially pure

12 At a place which cannot be seen from the village

30 They reply, Om! Svadhâ!

8 1 According to Narayana, the spit ox sacrifice is so called because it is offered to Rudra the spit wearer

5 Kalmāsho nāma kṛṣṇabandukṛtā. Narāyaṇa

10 This Sūtra should rather be divided into two.

11 I.e. to the east or the north

13 After midnight

14 According to some after sunrise

15 Having caused a Brahman who is versed in learning and knows the practice (of this sacrifice) to sit down having driven a fresh branch with leaves into the ground as a sacrificial post (having taken) two creeping plants or two Kusa ropes as two girdles and having wound the one round the sacrificial post, and tied the other round the middle of the animal's head he binds it to the sacrificial post or to the girdle (which he had tied to that post) with (the formula) 'Agreeable to him to whom adoration (is brought) I bind thee'

16 The sprinkling with water and what follows is the same as at the animal sacrifice

17 We shall state what is different

18 Let him sacrifice the omentum with the Patri or with a leaf—thus it is understood (in the Sṛuti)—

19 With (the formulas) 'To Hara Mr̥ṣa, Sarva Siva Bhava Mahadeva Ugra Bhīma Pasupati Rudra, Saṅkara Īsana svaha'

20 Or with the last six (parts of that formula),

21 Or with (the formula) 'To Rudra svāha'

22 Let him make Bali offerings towards the four quarters (of the horizon) to each on four rings of Kusa net work, with (the formulas) 'The hosts, Rudra which thou hast towards the eastern direction

15 Round the middle of the head means between the two horns Narāyaṇa

16 See above I 11

22 This Bali offering is performed, according to Narayana, before the Svishtakṛt oblation of the chief sacrifice. On kṛsasuna the commentator has the note. Darbhastambais tṛṇais ka kalpavad (or rather as Prof Stenzler writes kaṭakavad) grathitva sarvesham agram gr̥ṣitvā cchikṛitya grathitvā kṛsasūnā utyante.

to them this (offering is brought) Adoration to thee! Do no harm to me! In this way the assigning (of the offerings is performed) according to the different quarters (of the horizon)

23 With the following four hymns he should worship the four quarters, viz What shall we to Rudra 'These prayers to Rudra 'To thee O father' These songs to Rudra with the strong bow (Rig veda I 4, 114, II 33 VII 46)

24 (This) worship to the quarters (of the horizon) (is performed) at all sacrifices to Rudra

25 The husks and chaff (of the rice), the tail the skin the head, the feet (of the sacrificial animal) he should throw into the fire

26 He should turn the skin to some use according to *Samvatya*

27 To the north of the fire, on rows of Darbha grass or on rings of Kusa net work, he should pour out the blood (of the sacrificial animal) with (the formula) Hissing ones! Noisy ones! Searching ones! Seizing ones! Serpents! What here belongs to you take that

28 Then turning to the north, (he assigns it) to the serpents (in the words) Hissing ones! Noisy ones! Searching ones! Seizing ones! Serpents! What here belongs to you, take that

Then the serpents take whatever has flowed down there of blood or of the contents of stomach and entrails

29 All names, all hosts, all exaltations belong

26 Perhaps *Samvatya* is a mis spelling of the name of the well known Grhya teacher *Sāmbavya*

27 *Darbhavatā* is explained in the commentary by *darbharāgi*

to him—to a sacrificer who knows that he gives joy

30 Even to a man who only with words sets forth (some part) of that (ceremony) he will do no harm thus it is understood (in the Śruti)

31 He should not partake of that (sacrifice)

32 They should not take anything belonging to it into the village For this god will do harm to (human) creatures

33 He should keep away his people from the vicinity (of the place where he has sacrificed)

34 On an express injunction however he should partake (of that sacrificial food) for it will bring luck

35 This spit-ox sacrifice procures wealth (open) space purity sons cattle long life splendour

36 After he has sacrificed he should let loose another (animal)

37 He should not be without such an animal

38 Then he will not be without cattle—thus it is understood (in the Śruti)

39 Muttering the Santatiya hymn he should go to his house

40 If disease befalls his cattle, he should sacrifice to that same god in the midst of his cow stable—

41 A mess of cooked food which he sacrifices in its entirety

32 Instead of abhimâruka we ought to read abhimânuka. See *Āitareya Brahmana* III 34 and the Petersburg Dictionary s v abhimânuka

36 He should destine another young animal in the way stated above (Śūtras 7 eqq) to a new Śīlagava sacrifice

39 Rîg-veda VII 35. Comp. above II 8 11

42 Having thrown the sacrificial grass and the *Agya* into the fire, he should lead his cows through the smoke

43 Murmuring the *Santūtiya* hymn he should go in the midst of his cattle

44 Adoration to *Saunaka*! Adoration to *Saunaka*!

End of the Fourth *Adhyāya*

End of the *Āsvalayana Gr̥hya sūtra*

INTRODUCTION

TO THE

PÂRASKARA-GR̥HYA-SŪTRA

THE *Gr̥hya sūtra* of Pâraskara, which belongs to the White Yagur-veda and forms an appendix to Kâtyâyana's *Srauta sūtra*, has been edited, with a German translation, by the scholar who was the first to make a *Gr̥hya* text accessible to Orientalists and to begin to grapple with the first and most serious difficulties that beset its interpretation and who has continued since to do more than anyone else towards elucidating that important branch of Vedic literature. It would be very unbecoming in any one engaged in the study of *Gr̥hya* texts not to acknowledge most warmly the debt of gratitude which he owes to Professor Stenzler. At the same time the respect due to the veteran editor and interpreter of *Āsvalâyana* and Pâraskara not only allows, but requires that one who proposes to himself the same task at which Prof Stenzler has worked with so much learning, should state as clearly as possible what that distinguished scholar has left for others to do, and why one who prepares an English translation of Pâraskara has a very different task from merely translating into English the German translation of Prof Stenzler.

If I may venture to express in one word the difference between Prof Stenzler's method, as I understand it, for getting at the meaning of a doubtful or obscure passage, and the method which I have endeavoured to follow I should say that with Prof Stenzler the first step and,

I believe, in many cases also the last step is to ask how Gayarâma and Ramakṛṣṇa understand the passage in question while I hold that we ought rather to make ourselves independent from those commentators in the sense in which Prof Max Muller once expressed himself¹, not that I ever despise the traditional interpretation which the commentators have preserved to us but because I think that, after having examined it we have a right to judge for ourselves' There exists a commentary on the Pâraskara Grîhya which far surpasses in trustworthiness Gayarâma's Sagganavallabha and Râmakṛṣṇa's Sâṃskâraganapati and which is not composed by an author who, as says Goethe,

— im Auslegen ist munter

Legt er nicht aus, so legt er unter

But the leaves of that commentary are scattered through a good many volumes Here we find a few lines of it in the Satapatha Brâhmaṇa or in Kâtyâyana's Srauta sūtra, there Sâṅkhâyaṇa or Ârvalâyaṇa has preserved a word or a sentence that belongs to it or the law books of Manu or Yâgnavalkya help us to understand a difficult or doubtful aphorism of our text. In one word the only true commentary on a work like Pâraskara's Grîhya is that which the ancient literature itself furnishes No one will say that in Prof Stenzler's translation and notes this commentary has not been consulted But it has been consulted perhaps not quite as much as it ought to have been and Râmakṛṣṇa and Gayarâma have been consulted too much They have been consulted and followed in many instances where a continued consideration of what can be the meaning of a word and what can not and of what the parallel texts say with regard to the subject in question would have shown that those commentators, instead of interpreting Pâraskara's meaning father on him vague opinions of their own

Perhaps it will not be out of place here to point our

¹ Sacred Books of the East, vol. xv p. 2 note 2.

criticism lest it should be deemed unjust by a few remarks on a single passage of Pâraskara in which the difference of Prof Stenzler's way of translating and of our own becomes manifest. Of the numerous passages which could be selected for this purpose, I choose Sûtra I 2, 5 belonging to the description of the setting up of the sacred domestic fire. The text of that Sûtra runs thus

5 aranyupradanam eke

Prof Stenzler translates as follows

‘Einige sagen, es müsse durch Reibholzer erzeugtes Feuer sein

The two Sûtras which precede give a description of that ceremony from which evidently the opinion of the ‘eke mentioned in this Sûtra differs or to which they find it necessary to add something. Those Sûtras run thus

3 After he has fetched fire from the house of a Vaisya who is rich in cattle—

4 All ceremonies are performed as at the cooking of the kâtushprâsya food¹

It seems evident that the Ākaryas to whom the opinion spoken of in Sûtra 5 belongs add or perhaps substitute to the fetching of the fire which is to be worshipped as the sacrificer's domestic fire, from a rich Vaisya's house another rite in which an aranyu, i.e. a stick for kindling the fire by attrition, is made use of in some way or other

Now if this may be accepted as a vague expression of the general purport of the Sûtra, what is the literal meaning of the words? ‘Some (teachers) it says (prescribe) the pradâna of the kindling stick (or, of the kindling sticks)’

What does pradâna mean? Gayarâma says

prasabda upasabdârthe aranyupâdânakam eka âkaryâ
ikkhanti

¹ The food which is eaten by the four chief officiating priests of the Srauta ritual. For these priests a mess of food is prepared at the ceremony of the Adhâna of the Srauta fires

That is 'The word pra stands in the sense of the word upa. Some teachers desire that it (i.e. the fire) should have the kindling sticks as its physical basis'¹

Thus, if Gayarāma is right Prof Stenzler's translation would be justified. But can we acquiesce indeed in simply accepting the commentator's opinion? Pradāna is pra dāna and not upādāna as pradadāti is not upādatte. Pradadāti means he hands over and pradāna the handing over. This is an established fact, and an interpreter of a Vedic text should not allow himself to be induced by a statement like that of Gayarāma about the preposition pra standing in the sense of upa to abate one iota of it. Thus we are obliged until passages have been discovered which modify our knowledge of what pradana means—but such passages most certainly will never be discovered—to translate

5 Some (teachers say that) the handing over of the kindling sticks (takes place)

We should give that translation even if we were not able to find an explanation for it. It appears that Prof Stenzler, as far as we can judge from his note, has not even thought of the possibility of disregarding the authority of Gayarama and Rāmakṛishṇa or of looking through the parallel texts to see whether they do not throw light on what that 'handing over of the kindling sticks signifies. The text to be consulted first is of course Kātyāyana's Srauta-sutra. As the Srauta ritual contains a description of an adhana which is in some way the prototype of the corresponding Grhya ceremony, we may possibly expect to discover in the course of that description the statements regarding the aram pradana for which we are searching. Now Katya yana² having described the setting up of the fire in the gārhapatyāgāra, states that at sunset the sacrificer and his

¹ Rāmakṛishṇa also according to Prof. Stenzler note explains pradāna by upādāna, kāraṇa, utpattisthāna

² IV 7 15 seqq. The corresponding passage of the Paddhati is found at p 358 of Prof. Weber's edition

wife sit down to the west of the fire which has just been established, and then the Adhvaryu hands over to them the two kindling sticks¹ The Paddhati in describing that act, goes into further details The Adhvaryu hands over to the sacrificer the two Aramis, which as required by custom are wrapped up in new clothes The wife takes the adharâram from his hand and puts it on her lap the sacrificer puts the uttarâram on his lap, and they do homage to them with flowers, saffron sandal wood &c then, after the performance of some other ceremonies they put the two Aramis away on a chair or bench The two Aramis have to be kept by the sacrificer if they are lost or burnt or destroyed in any other way other Aramis must be procured, and by their attrition a new fire must be kindled²

Apastamba likewise mentions in his description of the Agnyadhana³ the handing over of the two Aramis, and indicates a Mantra which the Adhvaryu recites in giving them to the sacrificer and two other Mantras with the one of which the sacrificer receives them while he recites the other over the Aramis after having taken them into his hands

Finally we may quote here as bearing witness to the custom of the Aramipradâna a passage taken from Nârâyana's commentary on the Sâṅkhâyana-Gr̥hya Though the decisive words in that passage rest only on the authority of the commentator and not of the Sûtrakâra himself they deserve to be taken notice of as they are not subject to the suspicion that they could be influenced by a misunderstanding of that very Sûtra of Pâraskara of which we are treating Nârâyana says, in his explanation of Sâṅkhâyana I 1 10⁴ To the west of the fire the sacrificer and southwards (of him) the wife sits down The

¹ IV 7 22 asvatthasamīgarbhârâṣī prayakṣṣati.

See the commentary on IV 7 22 and the passages of the Ātmapradîpa quoted there.

² Śrauta-sûtra V 8 7 vol 1, p. 255 of Prof Garbe's edition

⁴ Sayamâhutisamskâro dhvanyupratyaya ity âtaryâḥ

handing over of the kindling sticks does not take place For it is a fire fetched (from a Vaisya's house, &c) which is inaugurated here¹ Then the commentator goes on to quote a Sloka

The handing over of the Aramis which the Adhvaryu sometimes performs

Is not in accordance with the opinion of Suyagna² he does not approve of kindling the fire by attrition³

Thus I think, no doubt can remain as to the real meaning of Pāraskara's Sūtra it means what its words signify and what is in accordance with Kātyāyana and Āpastamba, and it does not mean what the commentators most gratuitously would make it mean

Perhaps I have dwelt here too long on the interpretation of a few words which are of no peculiar interest in themselves But I venture to hope that the discussion on these words will serve as a specimen, by which the fundamental difference of two methods of handling our texts may be discerned Let us never forget how much we owe to the scholars who have followed the first of these methods, but for ourselves let us choose the second.

¹ Agneḥ parśad yagamāno dakṣiṇaṁ patniḥ ka upaviśati arampradānam na kartavyam śhrīṭasyāgneḥ eva samakaraḥ

² On this name of Sāṅkhāyana see my Introduction to the translation of the Sāṅkhāyana Grhya above p 3

³ Atrarampradānam yad adhvaryuḥ kurute kvaṇit mataṁ tan na Suyagñasya mathitam so tra neḥḥati

PÂRASKARA-GRÎHYA-SÛTRA

KÂNDĀ I KANDIKÂ 1

1 Now henceforth the performance of the domestic sacrifices of cooked food (will be explained)

2 Having wiped (around the surface on which he intends to perform a sacrifice) having smeared it (with cowdung) having drawn the lines thereon, having taken the earth out (of the lines), having besprinkled (the place with water), having established the (sacred) fire having spread out the seat for the Brahman to the south having carried forward (the Pranîta water) having spread (Kusa grass) round (the fire), having put down (the different things used at the sacrifice) according as they are wanted, having prepared two (Kusa blades used as) strainers having consecrated the Prokshant

1 1 Comp Sâṅkhayana-Grîhya I 1, Âśvalâyana-Grîhya I 1 &c. It seems to me that Professor Stenzler is not quite right in giving to the opening words of the text *athâtaḥ* which he translates *nun also* the explanation *das heisst, nach Beendigung des Srâuta-sûtra von Kâtyâyana*. I think rather it can be shown that *ataḥ* does not contain a reference to something preceding, thus the Srâuta sūtra which forms the first part of the whole Sūtra collection, is opened in the same way by the words *athâto dhîkâraḥ*

2 The description of the standard form of domestic sacrifice opens with an *en* on of the five so-called *bhûsasanskâra* (*parisamuhya*, &c.) On the *samûhâna* (for *ubhya* is

water, having sprinkled (with that water the sacrificial implements) according to what is needed having poured out (the Agya or sacrificial butter into the pot) and having put the sacrificial butter on the fire he should (lustrate the butter by) moving a fire brand round it

3 Having warmed the (sacrificial spoon called) Sruva, having wiped it having besprinkled it (with water) and warmed it again he should put it down

4 Having taken the Āgya from the fire, having purified it, having looked at it and (having purified) the Prokshant water as above having taken up the Kusa blades with which he is to take hold (of the Āgya pot) by its under surface having put pieces of wood on (the fire), and having sprinkled (water round it) he should sacrifice

5 This is the rite wherever a sacrifice is performed

KANDIKA 2

1 The setting up of the Avasathya (or sacred domestic) fire (is performed) at the time of his wedding

from the root ūh not from vah comp below II 4 2 pāmnaṅnim paṁsamūhat) see Sāṅkhāyana I 7 11 Grīhya saṁgraha paṁśiṣṭa I 37, &c On the lines drawn on the sacrificial surface see Sāṅkhāyana I 7 6 seq Āśvalayana I, 3 1 Grīhya saṁgraha-paṁśiṣṭa I 47 seq

4 Pūrvavat (as above) can possibly as Professor Stenzler understands it, have been said with regard to Kātyāyana's rule II 3, 33 Tābhyām (scil pavitrabhyām) utpunāti Savitur va iti But it is also possible that the expression may refer to the second Sūtra of this chapter, where it is said prokshantāṁ saṁskṛitya On upa yamanān kuśān comp Kātyāyana I 10, 6-8

2 1 Comp. Sāṅkhāyana Grīhya I 1 3

- 2 At the time of the division of the inheritance according to some (teachers)
- 3 After he has fetched fire from the house of a Vaisya who is rich in cattle —
- 4 All ceremonies are performed as at the cooking of the *kâtushprasya* food
- 5 Some (say that) the handing over of the kindling sticks (should take place)
- 6 Because the *Sruti* says There are five great sacrifices
- 7 Having cooked a mess of sacrificial food for the deities of the *Agnyâdheya*, and having sacrificed the two *Âgya* portions he sacrifices (the following) *Âgya* oblations
- 8 'Thou Agni (*Vâç Samhitâ* XXI, 3) Thus

2 *Sâṅkhâya* I 1, 4

3 *Sâṅkhayana* I 1 8

4 The *kâtushprâsyâ* food is prepared at the time of the setting up of the *Srauta* fires for the four chief officiating priests of the *Srauta* sacrifices Comp *Satapatha Brâhmana* II 1 4 *Katyâyana* s corresponding rules with regard to the *Âdhana* of the *Srauta* fires are found at IV 7 15 16

5 Comp the remarks on this *Sûtra* in the Introduction pp 265 seq

6 *Satapatha Brâhmana* XI 5 6 1 There are five great sacrifices which are great *Sattras* viz. the sacrifice to living beings the sacrifice to man the sacrifice to the Manes, the sacrifice to the gods the *Brahmayagña*. As the *Grihya* ceremonies are included here under the category of *mahayagnas* or great sacrifices they require, according to the teachers whose opinion is stated in *Sûtra* 5 a form of the *Agnyâdhâna* (setting up of the sacred fire) analogous to the *Agnyâdhâna* of the *Srauta* ritual and containing like that *Âdhana*, the act of the *Araṁpradâna* or handing over of the kindling woods (*Sûtra* 5)

7 The deities of the *Agnyâdheya* or of the *Srauta* ceremony corresponding to the *Grihya* rite here treated of are Agni pava mâna Agni pâvaka, Agni sukâ Aditi. On the *Agyabhâgas*, see *Sâṅkhâya* I 9 7 &c

8 The verses *Vag Samh.* XXI 3, 4 the two verses quoted

thou Agni (Vâg Samhitâ XXI, 4) This O Varuna (XXI, 1), 'For this I entreat thee (XXI 2) 'Thy hundred (Kâty Sraut XXV, 1 11), And quick Agni (Katy 11), 'The highest one (Vâg Samh XII 12), 'Be both to us (ibid V 3)—with (these verses he sacrifices) eight (oblations) before (the oblations of cooked food)

9 Thus he sacrifices also afterwards, after he has made oblations of the mess of cooked food to the deities of the Agnyâdheya

10 And to (Agni) Svishṭakṛt

11 With (the formulas), 'Into the quick one (has been put) Agni's (sacrificial portion) over which the word vashaḥ has been spoken, What I have done too much O gods who know the way'

12 Having sacrificed the Barhis he partakes (of the sacrificial food)

13 Then food is given to the Brâhmanas

Kâty XXV 1 11 and fifthly the verse Vâg Samh XII, 12 are prescribed for the Sarvap-âyasṭitta (or general expiatory ceremony) see Kâtyâyana 11

11 Professor Stenzler following Gayarâma takes the whole as one Mantra which he translates Ungehemmet sei Agni's Spende die durch die That ich überreich machte bahnschaffende Gotter! But the words yat karmazatyariṛikam are the opening words of a Mantra quoted Satapatha Brâhmana XIV 9 4 24 (comp also Âsvalâyana-Grhya I 10 23, the connection in which atyariṛikam there stands, shows that the word designates a mistake made in the sacrificial work by doing too much) The words devâ gâtu vīdaḥ are the Prâtika of Vâg Samhitâ VIII, 21 Thus I have no doubt that also ayâsy Agner vashaḥkr̥tam (or possibly ayâsy Agner (?) and vashaḥkr̥tam (?)) is a Prâtika. Of course the translation of these words must remain uncertain until the Mantra to which they belong has been discovered

12 On the throwing into the fire of the Barhis comp Kâtyâyana III, 8

KANDIKA 3

1 To six persons the Arghya reception is due to a teacher to an officiating priest to the father in law to the king to a friend, to a Snātaka

2 They should honour them (with the Arghya reception) once a year

3 But officiating priests (they should receive) whenever they intend to perform a sacrifice

4 Having ordered a seat to be got (for the guest), he says 'Well sir! sit down! We will do honour to you, sir!'

5 They get for him a couch (of grass) to sit down on another for the feet water for washing the feet, the Argha water, water for sipping and the honey-mixture i.e. curds honey and ghee, in a brass vessel with a brass cover

6 Another person three times announces (to the guest) the couch and the other things (when they are offered to him)

7 He accepts the couch

8 He sits down thereon with (the verse), 'I am the highest one among my people, as the sun among the thunder bolts Here I tread on whosoever infests me

9 With the feet (he treads) on the other (bundle of grass)

3 1 On vaivāhya which I have translated father in law comp the note on Sāṅkhāyana II 15 1

2 3 Comp below Sūtra 31 and Sāṅkhāyana Grīhya II 15 10

6 Āśvalāyana Grīhya I, 24 7

8 I have translated according to the reading of Āśvalāyana (I 1 § 8) vīdyatām instead of udyatām

9 10 There is no doubt that these Sūtras should be divided

10 When he is seated on the couch he washes (for his guest) the left foot and then the right foot

11 If (the host) is a Brāhmaṇa, the right first

12 (He does so) with (the formula), 'The milk of Virāḡ art thou The milk of Virāḡ may I obtain (May) the milk of Padyâ Virāḡ (dwell) in me'

13 He accepts the Arghya water with (the words) 'Waters are ye May I obtain through you all my wishes'

14 Pouring it out he recites over (the waters the formula) To the ocean I send you, go back to your source Unhurt be our men May my sap not be shed

15 He sips water with (the formula) Thou camest to me with glory Unite me with lustre Make me beloved by all creatures, the lord of cattle unhurtful for the bodies

16 With (the formula), With Mitra's' (Vâḡ Samh Kânvasâkhâ II 3 4) he looks at the Ma dhuparka

17 With (the formula), By the impulse of the god Savitrî (Vâḡ Samh 1 1) he accepts it.

18 Taking it into his left hand he stirs it about

thus pādāyor anyam viśhāra āsināya savyam pādāṃ prakṣhava dakṣhinaṃ prakṣhālayati Thus it is said in the Khādīra Grīhya viśhāram āstīrya adhyāṣita pādāyor dvitīyaya (scil rikā) dvau ket. Gobhila has the Sūtra padāyor anyam

11 The words brāhmaṇas ket refer to the host, as the comparison of Ārvalāyana I, 24 11 shows

12 Comp Arvalāyana I, 1 § 22 Sāṅkhāyana III 7 5

13. The play on words (āpas=waters, avāpnāvanī=may I obtain) is untranslatable

16 Ārvalāyana Grīhya I 24 14

17 Arvalāyana Grīhya I 24 15

18. Ārvalāyana Grīhya I 1 Annasane instead of annāsane is simply a mistake in spelling

three times with the fourth finger of his right hand with (the formula) Adoration to the brown faced One What has been damaged in thee when the food was eaten, that I cut off from thee

19 And with the fourth finger and the thumb he spirts away (some part of the Madhuparka) three times

20 He partakes of it three times with (the formula), 'What is the honied highest form of honey, and the enjoyment of food by that honied highest form of honey and by that enjoyment of food may I become highest, honied, and an enjoyer of food

21 Or with (the verses) that contain the word honey verse by verse

22 Let him give the remainder (of the Madhuparka) to a son or a pupil who is sitting to the north

23 Or let him eat the whole of it (himself)

24 Or he should pour out (the remainder) to the east at an unfrequented spot

25 Having sipped water he touches his bodily organs with (the formula) May speech dwell in my mouth breath in my nose, sight in my eyes hearing in my ears strength in my arms vigour in my thighs May my limbs be unhurt may my body be united with my body¹

26 When (the guest) has sipped water, (the host) holding a butcher's knife says to him three times, A cow¹

27 He replies, The mother of the Rudras the daughter of the Vasus the sister of the Ādityas, the

21 These are the three verses, Vāg Samhitā VIII 27-29

22 Ārvalāyana Gr̥hya I 24 25 23 Ārvalāyana¹ I § 27

24 Ārvalāyana I I § 26

navel of immortality To the people who understand me, I say, "Do not kill the guiltless cow, which is Aditi I kill my sin and N N s sin,—thus, if he chooses to have it killed

28 But if he chooses to let it loose he should say, 'My sin and N N s sin has been killed Om! Let it loose! Let it eat grass!'

29 But let the Argha not be without flesh

30 On the occasion of a sacrifice and of a wedding let (the guest) say 'Make it (ready)'

31 Even if he performs more than one Soma sacrifice during one year, let only priests who have received (from him) the Arghya reception officiate for him not such who have not received it, for this has been prescribed in the Śruti

KANDIKA 4

1 There are four kinds of Pākayagñas viz the huta the ahuta the prahuta, and the prâsita

2 On the following five occasions viz the wedding the tonsure (of the child's head) the initiation (of the Brahmaçârin), the cutting of the beard and the parting of the hair, (on these occasions) in the outer hall,

3 On a place that has been smeared (with cow dung) which is elevated and which has been sprinkled (with water) he establishes the fire

29 30 These Sûtras are identical with two Sûtras in the Sâṅkhâ yana-Gr̥hya II 15 2 3 See the note there It seems to me inadmissible to translate § 29, as Professor Stenzler does Der Argha darf aber nicht immer ohne Fleisch sein

31 Sâṅkhâ yana Gr̥hya II, 15 10

4 1-5 See Sâṅkhâ yana-Gr̥hya I 5, 1-5 and the notes.

4 Having kindled it by attention according to some teachers, at his marriage

5 During the northern course of the sun in the time of the increasing moon on an auspicious day he shall seize the hand of a girl,

6 Under one of the (three times) three Nakshatras of which a constellation designated as Uttara is first

7 Or under (the Nakshatras) Svâti Mṛṅgāsiras or Rohiṇī

8 Three (wives are allowed) to a Brāhmaṇa in accordance with the order of the castes

9 Two to a Rājanya

10 One to a Vaisya,

11 One Sūdra wife besides to all, according to some (teachers) without using Mantras (at the ceremonies of wedding &c)

12 He then makes her put on the (under) garment with (the verse) Live to old age put on the garment! Be a protectress of the human tribes against imprecation Live a hundred years full of vigour, clothe thyself in wealth and children Blessed with life put on this garment!

13 Then the upper garment with (the verse), The goddesses who spun, who wove, who spread

6 I e under the constellations Uttaraphalguni or the two constellations following it Uttarāshādhā or the two constellations following it Uttarabhādrapadā or the two constellations following it

12 The words of the Mantra bhavā kṛṣhīnām abhisas 1 pāvā no doubt are an imitation of Rig veda I, 76 3 bhavā jagñā nām abhisastipāvā (where the words are applied to Agni) Thus the use of the masculine abhisastipāvā with reference to the bride may be accounted for

13 Comp Atharva veda XIV 1 45 This parallel passage shows us the way to correct the text of this very much corrupted Mantra.

out, and who drew out the threads on both sides, may those goddesses clothe thee for the sake of long life Blessed with life put on this garment '

14 (The bride's father ?) anoints the two (while the bridegroom recites the verse) ' May the Visve devas may the waters unite our hearts May Mâtariśvan may Dhâtṛz may Deshṛtī (the showing goddess) join us

15 (The bridegroom) having accepted her who is given away by her father takes her and goes away (from that place) with (the verse) When thou wanderest far away with thy heart to the regions of the world like the wind may the gold winged Vaikarna (i.e. the wind ?) grant that thy heart may dwell with me ! N N !

16 He then makes them look at each other (while the bridegroom repeats the verses) ' With no evil eye not bringing death to thy husband bring luck to the cattle be full of joy and vigour Give birth to heroes be godly and friendly Bring us luck to men and animals

Soma has acquired (thee) first (as his wife) after him the Gandharva has acquired (thee) Thy third husband is Agni the fourth is thy human husband

14 The literal translation would be He salves together (saman gayati) the two May the waters salve together (samanṅgantu) our hearts It was a real anointing of the bridegroom and of the bride that took place, and we cannot accept Professor Stenzler's translation (based on Gayarâma's note samanṅgayati parasparam sammukhikaroti) by which the proper signification of samanṅgayati is effaced Dann heisst (der Vater der Braut) sie beide zusammen treten See the note on Sāṅkhâyaṇa Grhya I 12 5 The parallel passage of the Khândira-Grhya runs thus aparenagnim audako gatvâ pāṅgrāham mûrdhany avasikṣed, vadhûm ka samanṅ gantv ity avasikṣat

16 Comp Rig veda X 85 44 40 41 37

Soma has given thee to the Gandharva the Gandharva has given thee to Agni Wealth and children Agni has given to me and besides this wife

Pushan¹ Lead her to us the high¹y blessed one
 Sa na ūrū usatī vihara yasyām usantaḥ praharāma
 sepam yasyam u kamā bahavo nivishṭyā (nivishṭā²)
 iti

KANDIKA 5

1 Having led her around the fire keeping it on his right side according to some (teachers)—

2 Having pushed with his right foot a bundle of grass or a mat to the west of the fire he sits down

3 While (the bride) touches him (the following oblations are made) the two Aghara oblations the two Agya portions the Mahāvāhr̥tis the general expiation the Prāgāpatya oblation and the Svishṭakṛ̥t

4 The e are regular (oblations) at every sacrifice

5 The Svishṭakṛ̥t comes before the Mahāvāhr̥tis if the sacrificial food is different from Agya

6 The place for the insertion (of the peculiar oblations belonging to the different sacrifices) is the interval between the general expiation and the oblation to Prāgāpati

7 At the wedding (he may make oblations) with the Rashṭrabhṛ̥t formulas (i e the formulas procuring royal power) if he likes and with the Gaya and Abhyātana formulas (i e the formulas procuring

5 3 See the note on Sāṅkhayana Gr̥hya I 9 12

6 See the note 1 1—I have altered the division of Sūtras 6 and 7 so as to draw the word vivahe to the seventh Sūtra. The rule in § 6 has an entirely general character the formulas stated in § 7 are given for the particular occasion of the vivāha ceremony

victory and aiming [at the hostile powers]) if he knows them—

8 Because it has been said ' By what sacrifice he wishes to attain success

9 (The *Gaya* formulas run thus) Thought and thinking Intention and intending The understood and understanding The mind and the *Sakvart* (verses) The new moon and the full moon *Brzhat* and *Rathantara*

Pragâpatî the powerful one in victorious battles, has given victories (or the *Gaya* formulas) to manly *Indra* To him all subjects bowed down he has become powerful and worthy of sacrifice *Svâhâ*!

10 (The *Abhyâtâna* formulas run thus) ' May *Agni* the lord of beings protect me May *Indra* (the lord) of the noblest *Yama* of the earth, *Vâyu* of the air, the Sun, of heaven, the Moon of the *Nakshatras* *Brzhaspati* of the Brahman, *Mitra* of truth *Varuna*, of the waters the sea, of the rivers food, the lord of royalty, protect me May *Soma* (the lord) of herbs, *Savitri* of impulses *Rudra* of cattle *Tvashtri*, of forms *Vishnu*, of mountains, the *Maruts*, the lords of hosts protect me May the fathers

8 *Taittirîya Samhitâ* III, 4 6 1 By what sacrifice he wishes to attain success at that (sacrifice) he should make oblations with them (i e with the *Abhyatana* Mantras) then he will attain success by that sacrifice

9 Instead of *sa i havyaâ* we ought to read probably *sa u havyaâ* or as the *Taitt. Samh* III 4 4 1 gives, *sa hi havyaâ* The *Maitr Samh* has *vi havyaâ* (II, 10, 2)

10. The words in this power of holiness *svâhâ!* are to be added to each member of the whole formula (comp *Atharva veda* V 24) The expressions 'fathers and grandfathers' which are twice identically repeated in the translation stand the first time for *pitaraâ* *pitâmahââ* and then for *tatâs* *tatâmahââ* of the Sanskrit text

the grandfathers, the former the later the fathers
the grandfathers protect me here in this power of
holiness, in this worldly power in this prayer in this
Purohitaship, in this sacrifice, in this invocation of
the gods Svahâ! —this is added each time

11 (He then makes other oblations with the following texts)

May Agni come hither the first of gods May
he release the offspring of this wife from the fetter
of death That may this king Varuna grant that
this wife may not weep over distress (falling to her
lot) through her sons Svâhâ!

'May Agni Gârhapatya protect this woman May
he lead her offspring to old age With fertile womb
may she be the mother of living children May she
experience delight in her sons Svâha!

Make Agni all ways of heaven and earth
blissful to us O thou who art worthy of sacrifices
What is great, born on this (earth) and praised (born)
in heaven that bestow on us rich treasures Svahâ!

Come hither showing us an easy path Give us
bright, undecaying life May death go away may
immortality come to us May Vivasvat's son make
us safe from danger Svâhâ!

12 And the (verse) Another way O death'
(Vâg Samh XXXV 7) after the eating (of the
remnant of the sacrificial food) according to some
(teachers)

KANDIKÂ 6

1 The girl's brother pours out of his joined hands
into her joined hands fried grain mixed with Samī
leaves

2 This she sacrifices with firmly joined hands standing, (while the bridegroom recites the verses)

‘To the god Aryaman the girls have made sacrifice, to Agni, may he god Aryaman, loosen us from here and not from the husband Svâhâ’

This woman strewing grains prays thus ‘May my husband live long may my relations be prosperous’ Svâhâ’

‘These grains I throw into the fire may this bring prosperity to thee, and may it unite me with thee May Agni grant us that N N’ Svâhâ’

3 He then seizes her right hand together with the thumb with (the verses)

‘I seize thy hand for the sake of happiness that thou mayst live to old age with me, thy husband Bhaga Aryaman Savitr, Purandhi the gods have given thee to me that we may rule our house

‘This am I that art thou that art thou this am I The Sâman am I the Rik thou, the heaven I the earth thou

Come! Let us marry Let us unite our sperm Let us beget offspring Let us acquire many sons and may they reach old age

Loving bright, with genial minds may we see a hundred autumns may we live a hundred autumns may we hear a hundred autumns!’

KANDIKA 7

1 He then makes her tread on a stone to the north of the fire with her right foot, (repeating the

2 Sâṅkhâyaṇa I 18 3 14 1 Âśvalâyaṇa I 7 13

3 Rig veda X 85 36 Sâṅkhâyaṇa I 13 4 &c

7 1 Âśvalâyaṇa Grhya I 7 7, Sâṅkhâyaṇa-Grhya I 13 12

verse) Tread on this stone like a stone be firm
Tread the foes down turn away the enemies

2 He then sings a song Sarasvatī! Promote
this (our undertaking) O gracious one bountiful
one thou whom we sing first of all that is in whom
what is has been born, in whom this whole world
dwells—that song I will sing to day which will be
the highest glory of women

3 They then go round (the fire) with (the verse
which the bridegroom repeats,)

To thee they have in the beginning carried round
Sūrya (the Sun bride) with the bridal procession
Mayst thou give back Agni, to the husbands the
wife together with offspring

4 Thus (the same rites are repeated) twice again
beginning from the fried grain

5 The fourth time she pours the whole fried
grain by the reb of a basket (into the fire) with (the
words) To Bhaga svahā!

6 After he has led her round (the fire) three
times and has sacrificed the oblation to Pragāpati—

KANDIKA 8

1 Then he makes her step forward in a northern
direction seven steps (with the words)

One for sap two for juice three for the pros-
pering of wealth, four for comfort five for cattle, six
for the seasons Friend! be with seven steps (united
to me) So be thou devoted to me

4 See chap 6 1

5 Comp Khadira Gr̥hya I 3 sūrpēna sishān agnāv opya prā
gudikīm utkramayet See also Gobhila II 2, Āśvalāyana I 7 14

8 1 The parallel texts have sakhā and saptapadī for sakhe
and sap apadā of Pāraskara

2 (The words) May Vishnu lead thee are added to every part (of the formula)

3 From the moment of their going away a man who holds a water-pot on his shoulder stands silent to the south of the fire

4 To the north (according to the opinion) of some (teachers)

5 From that (pot) he sprinkles her (with water) on her head (with the formula)

The blessed the most blessed waters the peaceful ones, the most peaceful ones, may they give medicine to thee —

6 And with the three (verses) 'Ye waters are (Vâg Samh XI 50-52)

7 He then makes her look at the sun with (the verse) That eye (Vâg Samh XXXVI, 24)

8 He then touches her heart (reaching) over her right shoulder with (the words), Into my will I take thy heart thy mind shall follow my mind in my word thou shalt rejoice with all thy heart, may Pragâpati join thee to me

9 He then recites over her (the verse) 'Auspicious ornaments does this woman wear Come up to her and behold her Having brought luck to her go away back to your houses'

10 A strong man snatches her up from the

3 See above, I 4 15 The water mentioned here is designated as stheyâ âpah see Sâṅkhâyaṇa Gr̥hya I, 13 5 seq., Gr̥hya-saṃgraha II, 26 35

8 See the note on Sâṅkhâyaṇa Gr̥hya II, 3 3

9 R̥g-veda X 85 33

10 The Atharva veda (XX 127 12) has the reading pra gâ yadhvam instead of nī shīdanti (in the first Pāda) the second hemistich there runs thus iho sahasradakshino pī Pūshā nī shīdati.

ground and sets her down in an eastern or northern direction in an out of the way house on a red bull's hide with (the words)

'Here may the cows sit down here the horses here the men Here may sacrifice with a thousand gifts, here may Pûshan sit down

11 And what (the people in) the village tell them that they should do

12 For it is said At weddings and funerals he shall enter the village

13 (And) because the *Sruti* says 'Therefore on these two occasions authority rests with the village.'

14 To the teacher (who helps at the wedding ceremonies) he gives an optional gift

15 A cow is the optional gift to be given by a *Brâhmaṇa*

16 A village by a *Râganya*

17 A horse by a *Vaisya*

18 A hundred (cows) with a chariot (he gives to a father) who has only daughters

19 After sunset he shows her the firm star (i.e. the polar-star) with (the words)

'Firm art thou I see thee, the firm one Firm be thou with me, O thriving one'

12 I have ventured differing from Professor Stenzler (Bei der Hochzeit und auf der Leichenstätte richtete er sich nach dem Dorfe) to translate *pravisatât* according to its original meaning. Could this possibly be a rule for *Vânaprasthas* who live in the forest and enter the village only on exceptional occasions?

15-17 *Sâṅkhâya* I 14 13 seqq

18 *Sâṅkhâya* I, 14, 16 Comp the note there

19 In the text the word firm (*dhruva*) is neuter in the two first instances, and refers to the firm star the third time it is feminine referring to the bride *Pâraskara* has the vocative *poshye* for the nominative *poshyâ* of *Sâṅkhâya* I 17, 3 comp above § 1 *sakhe* for *sakhâ*

‘To me Bṛihaspati has given thee obtaining offspring through me thy husband live with me a hundred autumns

20 If she does not see (the polar star) let her say notwithstanding I see,’ &c

21 Through a period of three nights they shall eat no saline food they shall sleep on the ground through one year they shall refrain from conjugal intercourse or through a period of twelve nights or of six nights or at least of three nights

KANDIKÂ 9

1 Beginning from the wedding the worshipping of the Aupâsana (i e sacred domestic) fire (is prescribed)

2 After sunset and before sunrise (the fire should

21 Sankhâyana I, 17 5. 6 Âsvalâyana I, 8 10 11

9 1 The expression which I have translated beginning from the wedding is upayamanaprabhṛti. The Indian commentators and Professor Stenzler explain the term upayamana as implying a reference to the Sūtra I, 1 4 upayamanân kusanâdâya (having taken up the Kusa blades with which he is to take hold of the lower surface of the Âgya pot) ‘The worshipping of the domestic fire says Stenzler following the native authorities consists in the rites which have been prescribed above (I 1 4) beginning from the word upayamana i e in the taking up of the Kusa blades the putting of wood on the fire, the sprinkling and sacrificing. As the rites preceding that word such as the preparation of the sacrificial spoon (I 1 3) are hereby excluded the oblations are offered with the hand. It would be easy to show that the upayamanâḥ kusâḥ have nothing at all to do with the regular morning and evening oblations of which these Sūtras treat. The comparison of Âsvalâyana Grhya I 9, 1 (see also Manu III 67 &c) leaves no doubt that upayamana is to be understood here as derived from upajakkhati in its very frequent meaning of marrying. I have translated the Sūtra accordingly

2 On the different statements of Vedic authors with regard to the proper time of the morning oblations see Weber’s Indische Studien, X 329

be worshipped) with (oblations of) curds (rice) grains or fried grains

3 (He sacrifices) in the evening with (the formulas) To Agni svâhâ! To Pragâpatî svâhâ!

4 In the morning with (the formulas) To Surya svahâ! To Pragâpatî svâhâ!

5 Men are both Mitra and Varuṇa men are both the Asvins men are Indra and Surya May a man be born in me! Again svaha! —with (this verse) a wife who desires to conceive (should offer) the first (oblation)

KANDIKA 10

1 If (in the chariot) of a king the axle breaks or something that is bound loosens itself or the chariot is overturned or if another accident happens or (if one of these same things occurs) when a bride is carried home, he establishes the same fire prepares Agya and sacrifices (two Agya oblations) separately with the two Mantras Here is joy (Vâg Samh VIII 51 a)

2 Having got ready another chariot he (i.e. the Purohita or the bridegroom) should make the king or the woman sit down thereon with (the formula)

In royal power down to the word in sacrifice

5 Comp Sâṅkhâya Grhya I 17 9 where the reading and the construction slightly differ The words punaḥ svâhâ at the end of the Mantra seem to be corrupt, the frequent repetition of pumâṁsam and pumân through the whole verse suggests the correction punse svâhâ or pumbhyaḥ svahâ to the man svâhâ! or to the men svâhâ!

10 1 The same fire is the senâgni (the fire belonging to the army) in the case of the king the nuptial fire in the second case The two Mantras are the two parts of Vâg Samh VIII, 51 a

(Vâg Samh XX, 10) and with the (verse) I have seized thee (ibid XII 11)

3 The two beasts that draw the chariot constitute the sacrificial fee

4 (This is) the penance

5 Then (follows) feeding of the Brâhmanas

KANDIKA 11

1 In the fourth night (after the wedding) towards morning (the husband) establishes the fire within (the house) assigns his seat to the south (of it) to the Brahman places a pot of water to the north cooks a mess of sacrificial food, sacrifices the two Âgya portions and makes (other) Agya oblations with (the following Mantras)

2 Agni! Expiation! Thou art the expiation of the gods I, the Brâhmaṇa entreat thee desirous of protection The substance which dwells in her that brings death to her husband, that extirpate in her Svâhâ!

‘Vâyu! Expiation! Thou art the expiation of the gods I the Brâhmaṇa entreat thee desirous of protection The substance which dwells in her that brings death to her children, that extirpate in her Svahâ!

‘Sûrya! Expiation! Thou art the expiation of the gods I the Brâhmaṇa entreat thee, desirous of protection The substance which dwells in her that brings death to cattle that extirpate in her Svâhâ!

‘Kandra! Expiation! Thou art the expiation of the gods I, the Brâhmaṇa entreat thee desirous

of protection The substance which dwells in her that brings destruction to the house that extirpate in her Svâhâ !

‘Gandharva ! Expiation ! Thou art the expiation of the gods I, the Brâhmana entreat thee desirous of protection The substance which dwells in her that brings destruction to fame that extirpate in her Svâhâ !

3 He sacrifices of the mess of cooked food with (the words), To Pragâpati svahâ !

4 Each time after he has sacrificed he pours the remainder of the oblations into the water-pot, and out of that (pot) he besprinkles her on her head with (the words) ‘The evil substance which dwells in thee that brings death to thy husband, death to thy children, death to cattle destruction to the house destruction to fame that I change into one that brings death to thy paramour Thus live with me to old age, N N !

5 He then makes her eat the mess of cooked food with (the words) I add breath to thy breath bones to thy bones flesh to thy flesh, skin to thy skin

6 Therefore one should not wish for sport with the wife of a Srotriya who knows this for the other one is a person who knows this (and is thereby enabled to destroy a lover of his wife)

7 After he has led her to his house he should cohabit with her after each of her monthly periods

8 Or as he likes, because it has been said May we have intercourse as we like until a child is born

4 The water pot is that mentioned in Sutra 1

6 Satapatha Brâhmana I, 6 1 18 XIV 9 4 11 (=Brîhad Âranyaka VI 4 12 Sacred Books of the East, vol. xv p 218)

8 Taittirîya Samhitâ II 5 1, 5

9 He then touches her heart, (reaching) over her right shoulder, with (the verse) O thou whose hair is well parted! Thy heart that dwells in heaven, in the moon that I know may it know me May we see a hundred autumns, may we live a hundred autumns, may we hear a hundred autumns

10 In the same way afterwards

KANDIKA 12

1 At the beginning of each half month he cooks a mess of sacrificial food sacrifices to the deities of the festivals of the new and full moon (as stated in the Srauta ritual) and then sacrifices to the following deities to Brahman, to Pragâpatî to the Visve devâs and to Heaven and Earth

2 To the Visve devâs a Bali is offered to the domestic deities, and to Âkâsa (i e the Ether)

3 From the Vaisvadeva food he makes oblations in the fire with (the formulas) 'To Agni svâhâ! To Pragâpatî svâhâ! To the Visve devâs svâhâ! To Agni Svishṭakṛt svâhâ!

4 Outside (the house) the wife offers the Bali with (the formulas) Adoration to the wife! Adoration to the man! To every time of life adoration! To he white one with the black teeth the lord of the bad women adoration!

'They who allure my offspring dwelling in the village or in the forest, to them be adoration I offer

9 See above chap 8, 8

12 1 Comp Sâṅkhâyaṇa-Grîhya I 3 3 The deities of the corresponding Srauta festivals are at the full moon Agni and Agni shoman at the new moon Agni Vishnu, and Indrâgni

2 Comp below II 9, 3.

3 Sâṅkhâyaṇa-Grîhya II, 14 3 4

a Bali to them Be welfare to me ! May they give me offspring

5 The remainder he washes out with water
Then (follows) feeding of the Brahmanas

KANDIKA 13

1 If she does not conceive he should, after having fasted, under (the Nakshatra) Pushya lay down (in his house) the root of a white blooming *Simhi* plant, and on the fourth day after (his wife) has bathed he should in the night time crush it in water and insert it into her right nostril with (the verse) This herb is protecting overcoming and powerful May I, the son of this great (mother) obtain the name of a father !

KANDIKA 14

1 Now the *Pumsavana* (i.e. the ceremony to secure the birth of a male child)

2 Before (the child in his mother's womb) moves, in the second or third month (of pregnancy)

3 On a day on which the moon stands in conjunction with a Nakshatra (that has a name) of masculine gender on that day after having caused (his wife) to fast to bathe and to put on two garments which have not yet been washed, and after having in the night time crushed in water descending roots and shoots of a *Nyagrodha* tree he inserts (that into her right nostril) as above, with the two (verses)

13 1 I have translated according to the reading of a similar Mantra found in the *Atharva veda* (VIII 2 6) which no doubt is correct, *sahasvatī* instead of *sarasvatī*

14, 3 The words as above refer to chap 13 1

fruits and with three bunches of Darbha grass, with a porcupine's quill that has three white spots with a stick of Viratara wood, and with a full spindle with the words *Bhûr bhuvaḥ svaḥ*

5 Or (he parts the hair once) with each of the (three) *Mahâvyâhrtis*

6 He ties (the Udumbara fruits &c) to a string of three twisted threads with (the words) *Rich in sap is this tree like the tree rich in sap, be thou fruitful*

7 (The husband) then says to two lute players *Sing ye the king, or if anybody else is still more valiant*

8 Here some also prescribe a certain stanza (to be sung by the lute players) 'Soma alone is our king May these humar tribes dwell on thy banks O (river) whose dominion is unbroken, N N'—here he names the name of the river near which they dwell

9 Then (follows) feeding of the *Brâhmanas*

KANDIKÂ 16

1 *Soshyantim adbhîr abhyukshaty egatu dasa mâsya iti* (*Vâg Samh VIII 28*) *prag yasyai ta iti* (*ibid 29*)

2 *Athavarâvapatanam avaitu prîsnî sevalam sune garâyv attave naiva mâmsena pîvarî na kasmîms kanâyatam ava garâyû padyatâm iti*

3 When the boy is born he performs for him before the navel-string is cut off the *medhaganana*

6 *Sâṅkhâyaṇa I 22 10*

7 *Sâṅkhâyaṇa I 1 §§ 11 12 Âsvalâyana I 1 § 6*

8 *Âsvalâyana I 1 § 7* I take *avimuktaḥ* *akre* to be the vocative of the feminine

16 1 *Satapatha Brâhmana XIV 9 4 22*

2 *A harva veda I 11 4*

(production of intelligence) and the âyushya (rite for procuring long life)

4 (The medhâganana is performed in the following way) With his fourth finger and with (an instrument of) gold he gives (to the child) honey and ghee or ghee (alone) to eat with (the formulas) 'Bhûh I put into thee bhuvah I put into thee sva^h I put into thee Bhur bhuvah sva^h everything I put into thee

5 He then performs the âyushya

6 Near his navel or his right ear he murmurs 'Agni is long lived through the trees he is long-lived By that long life I make thee long-lived

'Soma is long-lived, through the herbs he is, &c

The Brahman is long lived through the Brâhmanas it is &c

The gods are long lived through ambrosia (amṛta) they are &c

The R̥shis are long lived through their observances they are, &c

'The Fathers are long lived through the Svadhâ oblations (or oblations made to the Manes) they are &c

Sacrifice is long-lived through sacrificial fee it is &c

The ocean is long-lived through the rivers it is long-lived By that long life I make thee long-lived

7 And three times the verse, The threefold age (Vâg Samh III, 62)

8 If he desires 'May he live his full term of

4 Comp Satapatha Brâhmana XIV 9 4 23 seqq (Brîhad Âraṇyaka VI 4, 24 seqq S B E XV 222 seq) The text has anāmikayâ suvarṇântarhitayâ, which literally is with the nameless (or fourth) finger between which (and the food) gold has been put.

life he should touch him with the Vâtsapra hymn (Vâg Samh XII 18-29)

9 From the Anuvaka beginning with From heaven (XII 18 seqq) he omits the last *Rik* (XII, 29)

10 Having placed five Brahmanas towards the (five) regions he should say to them Breathe ye upon this (child)

11 The (Brâhmana placed) to the east should say, 'Up breathing'

12 The one to the south 'Back breathing'

13 The one to the west, Down breathing'

14 The one to the north 'Out breathing'

15 The fifth one, looking upwards should say, 'On breathing'

16 Or (the father) may do that himself going round (his child), if he can find no (Brâhmanas)

17 He recites over the place at which (the child) is born 'I know O earth thy heart that dwells in heaven in the moon That I know may it know me May we see a hundred autumns may we live a hundred autumns may we hear a hundred autumns

18 He then touches him with (the verse), 'Be a stone be an axe, be imperishable gold Thou indeed art the Self called son thus live a hundred autumns

11 seqq In translating the technical terms for the different kinds of breath, I adopt the expressions chosen by Professor Max Muller S B E, XV 94 As o the whole rite, comp Satap Br XI 8 3 6

17 Comp above I 11 9 The comparison of the parallel Mantra leaves scarcely any doubt that veda (the first word of the verse) is the first not the third person and bhûmi the vocative case Compare the vocative da vi of the Vâg Samhitâ while the Atharva veda has darve Lanman Nour Inflection p 390

18 Satapatha Brahmana XIV 9 4 26 Arvalâvana I 15 3

19 He then recites over his mother (the verse)
Thou art *Idā* the daughter of *Mitra* and *Varuna*
thou strong woman hast born a strong son Be thou
blessed with strong children thou who hast blessed
us with a strong son

20 He then washes her right breast and gives it
to the child with (the verse) This breast (*Vâg*
Samh XVII 87)

21 The left (breast) with (the verse), Thy breast
which' (*ibid* XXXVIII, 5)—with these two (verses)

22 He puts down a pot of water near her head
with (the verse) 'O waters you watch with the gods
As you watch with the gods thus watch over this
mother who is confined and her child

23 Having established near the door the fire
that has been kept from (the wife's) confinement, he
throws into that fire at the time of the morning and
evening twilight until (the mother) gets up (from
childbed), mustard seeds mixed with rice chaff (pro
nouncing the following names of demons and goblins)
'May *Sanda* and *Marka* *Upavira*, *Saundīkeya*,
Ulūkhala, *Malimluka*, *Dronāsa*, *Kyavana* vanish
hence *Svâhâ*!

'May *Alikhat* *Animisha* *Kimvadanta* *Upasrutī*,
Haryaksha *Kumbhin*, *Satru* *Pâtrapāni* *Nrīmanī*
Hantrīmukha *Sarshapârūna*, *Kyavana* vanish hence.
Svâhâ!

24 If (the demon bringing disease) *Kumara*
attacks the boy the father covers him with a net

19 *Satapatha Brâhmana* I 1 § 27 Comp Professor Max Muller's
note S B E XV, 223 seq

21 *Satapatha Brâhmana* I 1 § 28

23 On the *sûtikâgri* comp. *Satap Br* I 1 § 23; *Sāṅkhâyaṇa*
Grhya I 25, 4 &c

24 *Kûrkura* seems to me, and this is also Professor Stenzler's

or with an upper garment takes him on his lap, and murmurs Kûrkura Sukûrkura, Kûrkura, who holds fast children Ket' ket' doggy! let him loose Reverence be to thee the Sîsara barker bender

'That is true that the gods have given a boon to thee Hast thou then chosen even this boy?

Ket' ket' doggy! let him loose. Reverence be to thee, the Sîsara, barker, bender

'That is true that (the divine she-dog) Saramâ is thy mother Sîsara thy father, the black and the speckled (two dogs of Yama) thy brothers

Ket' ket' doggy! let him loose Reverence be to thee the Sîsara, barker bender

25 He then touches (the boy) with (the words), He does not suffer he does not cry he is not stiff, he is not sick, when we speak to him and wher we touch him

KANDIKA 17

1 On the tenth day (after the birth of the child) the father having made (his wife) get up, and having fed the Brâhmanas, gives a name (to the child)

2 Of two syllables, or of four syllables beginning with a sonant with a semivowel in it with a long vowel (or) the Visarga (at its end) with a Kṛt (suffix), not with a Taddhita

3 With an uneven number of syllables ending in â, with a Taddhita (suffix) to a girl

4 (The name) of a Brâhmana (should end in)

opimon identical with kurkura, kukkura (dog) The Petersburg Dictionary explains it Name eines die Kinder bedrohenden Damons (vielleicht eine Personification des Hustens)

17 1 Comp Gobhila II 8 14 Âsvalâyana I 15, 4

sarman (for inst *Vishvasarman*), that of a Kshatriya in varman (for inst *Lakshmi-varman*), that of a Vaisya in gupta (for inst *Kandragupta*)

5 In the fourth month (follows) the going out

6 He makes (the child) look at the sun, pronouncing (the verse), 'That eye (*Vâg Samhitâ XXXVI, 24*)

KANDIKÂ 18

1 When he returns from a journey, he approaches his house in the manner stated above

2 When he sees his son he murmurs 'From limb by limb thou art produced out of the heart thou art born Thou indeed art the Self called son, so live a hundred autumns !

3 He then kisses his head with (the words), With the *hinkâra* (the mystical syllable *hin*) of *Pragâpati* which gives thousandfold life I kiss thee N N ! Live a hundred autumns ! —

4 And three times with (the words), 'With the *hinkâra* of the cows

5 In his right ear he murmurs Bestow on us O bountiful onward-pressing Indra, plentiful, rich treasures Give us a hundred autumns to live, give us many heroes strong jawed Indra

6 In the left ear Indra bestow on us the best treasures, insight of mind happiness, increase of wealth health of our bodies, sweetness of speech, and that our days may be good days

7 For a girl he only kisses the head silently

18 1 See *Kâtâyâna*, *Srauta sūtra* IV 12 22 seq With the words House be not afraid &c (*Vâg Samh.* III 41) he approaches the house With For peace you (III, 43) he enters it.

5 *Rig veda* III 36, 10

6 *Rig veda* II, 21 6

KANDIKA 19

1 In the sixth month the Annaprasana (or first feeding with solid food)

2 Having cooked a mess of sacrificial food and sacrificed the two Agyabhâgas he offers two Agya oblations (the first with the verse,) 'The gods have generated the goddess Speech manifold animals speak her forth May she, the sweet-sounding the cow that (for milk) gives sap and juice to us Speech the highly praised one, come to us Svahâ!

3 And the second (oblation) with (the verse) May vigour us to-day (Vag Samhita XVIII 35)

4. He then sacrifices (four oblations) of cooked food with (the formulas)

Through up breathing may I enjoy food Svâhâ!

'Through down breathing may I enjoy smells Svahâ!

Through my eye may I enjoy visible things Svâha!

Through my ear may I enjoy renown Svâhâ!

5 After he has eaten (himself) he should set apart food of all kinds, and of all different sorts of flavour and should give it to him (i.e. to his son) to eat,

6 Silently or with (the word) Hanta (i.e. Well') For it is said in the Sruti Men (live on) the word hanta.'

7 (He feeds the child) with flesh of (the bird called) Bhâradvâgî, if he wishes (to the child) fluency of speech,

8 With flesh of partridge if abundance of nourishment,

-
- 9 With fish if swiftness
 10 (With flesh) of (the bird) *Kṛīkashā*, if long life,
 11 (With flesh) of (the bird) *Ātī*, if desirous of
 holy lustre,
 12 With all if desirous of all
 13 Or each (sort of) food one by one Then
 (follows) feeding of the *Brāhmanas* or each (sort of)
 food one by one Then feeding of the *Brāhmanas*

End of the First *Kānda*

KÂNDĀ II KANDIKĀ 1

- 1 When (the son) is one year old the *Kûḍākarana* (i e the tonsure of his head should be performed),
- 2 Or before the lapse of the third (year)
- 3 When he is sixteen years old the *Kesânta* (i e the shaving of his beard, is to be done)
- 4 Or, according as it is considered auspicious by all (the different families)
- 5 After food has been distributed to the *Brâhmanas* the mother takes the boy, bathes him puts on him an under and an upper garment which have not yet been washed and putting him on her lap, she sits down to the west of the fire
- 6 The father taking hold (of his wife) sacrifices *Āgya* oblations and after he has partaken of the (sacrificial) food he pours warm water into cold water with (the words) With warm water come hither *Vāyu*! *Aditi* cut the hair
- 7 At the *Kesânta* ceremony (*Sûtra* 3) 'hair and beard (instead of hair')
- 8 He throws a piece of fresh butter, or of ghee, or some curds into it (i e into the water *Sûtra* 6)
- 9 Taking some (water) he moistens the hair near the right ear with (the formula) On the impulse of *Savitṛ* may the divine waters moisten

1 6 I see no reason why we should not take *Aditi* for the name of the goddess. Comp. *Atharva veda* VI, 68 2 *Aditih smasru vapatn. Ārvalāyana Gr̥hya* I, 17 7 Stenzler translates Ungebundener, die Haare schneide

9 The text has, *dakṣinaṃ godānam undatu* The commentary on *Kātyāyana* V 2 14 explains *dakṣina godāna dakṣinakar nasamīpavartinam sraṭpraderam. Sāyana* on *Satapatha Brâhmaṇa* III 1, 2 4 (p 323, ed Weber) *godānam nāma karmasyopari praderah* The Mantra reoccurs in *Kātyāyana*, loc cit.—*Savitṛā*

thy body in order that long life and splendour may be thine

10 Having unravelled (the hair) with a porcupine's quill that has three white spots he puts three young Kusa shoots into it with (the formula), 'Herb' (Vâg Samh IV 1)

11 Taking up a copper razor with (the formula) 'Friendly by name' (Vâg Samh III 63 a) he cuts (the hair) with (the formula) 'I cut off' (ibid 63 b) (and with the formula,) 'The razor with which Savitrî the knowing one, has shaven (the beard) of king Soma and Varuna with that, ye Brâhmanas, shave his (head) in order that he may be blessed with long life and may reach old age'

12 Cutting off (the Kusa shoots) together with the hair he throws them on a lump of bull's dung which they keep northwards of the fire

13 In the same way two other times silently

14 The moistening and the other rites are repeated with the two other (tufts of hair)

15 Behind with (the verse) 'The threefold age' (Vâg Samh III 62)

16 Then on the left side with (the verse), 'With that prayer by which mayst thou a mighty one, go to heaven and long mayst thou see the sun with that prayer I shave thee for the sake of life of existence of glory of welfare'

prasûtâk should not be translated as Prof Stenzler does von Sav erzeugt but von Sav angetrieben

10 This Sûtra is identical with Kâtyâyana Sraut V 2 15

11 Compare Kâtyâyana I 1 § 17 The Mantra, Vag Samh III 63 b is that given by Kâtyâyana, the following one is that which the other Grîhya texts prescribe

16 See the various readings of the Mantra given by Professor Stenzler p. 53 of his critical annotations and compare Ârvalâyana Grîhya I, 17 13

17 Three times he shaves round the head from left to right,

18 Including the face at the Kesânta ceremony

19 (He recites the verse) When the shaver shaves his hair with the razor the wounding, the well shaped purify his head but do not take away his life

20 He adds (the word), his face at the Kesânta ceremony

21 With that water (Sûtras 6 8) he moistens his head and gives the razor to the barber with (the words) Without wounding him, shave him

22 The locks of hair which are left over are to be arranged as it is considered auspicious (in his family)

23 Having put away that lump of dung with the hair so that it is hidden in a cow stable or in a small pond or in the vicinity of water he gives an optional gift to the teacher,

24 A cow at the Kesânta ceremony

25 After the Kesanta has been performed, (the youth) should observe chastity and should not be shaven through one year, or twelve nights or six nights or at least three nights

KANDIKA 2

1 He should initiate a Brâhmana when he is eight years old, or in the eighth year after the conception,

2 A Râganya, when he is eleven years old

19 Ârvalâyana I I § 16 Atharva veda VIII 2 17

20 He repeats the Mantra given in Sûtra 19 in this form
When the shaver shaves his hair and his face &c

23 See above, Sûtra 12

3 A Vaisya when he is twelve years old

4 Or according as it is considered auspicious by all (the different families)

5 He should feed the Brahmanas And they lead him (i.e. the boy who is to be initiated) on with his head shaven all round, and decked with ornaments

6 (The teacher) makes him place himself to the west of the fire and say I have come hither for the sake of studentship (brahmaçarya) And, 'I will be a student (brahmaçarin)

7 He then makes him put on a garment with (the verse), In the way in which Brîhaspati put the garment of immortality on Indra, thus I put (this garment) on thee for the sake of long life of old age, of strength of splendour

8 He ties round him the girdle with (the verse which the youth recites) Here has come to me keeping away evil words, purifying my kind as a purifier clothing herself by (the power of) inhalation and exhalation with strength, this sisterly goddess this blessed girdle

9 Or, A youth well attired, dressed came hither He, being born, becomes glorious Wise sages extol him devout ones, turning their minds to the gods.

10 Or silently

11 He gives him the staff

6 seqq Comp Satapatha Brâhmana XI, 5 4

8 The commentators differ as to whether the Âçarya or the youth should recite the verse The comparison of Sâṅkhâya II 2, 1 would rather tend to show that it is the teacher but Goṇhla II 10 says expressly *athauanam triṣṭha pradakṣiṇam muṣṭigamekhalâm pariharan vâçayatiyam duruktât paribâdhamâneyi vilasya goptrîti vâ*

9 Rig veda III, 8, 4 The verse is originally addressed to Agni.

12 (The student) accepts it with (the verse) My staff which fell down to the ground in the open air that I take up again for the sake of long life of holiness, of holy lustre

13 According to some (teachers he accepts the staff) in the way prescribed for the inauguration because it is said 'He enters upon a long Sattra (or sacrificial period)

14 (The teacher) then with his joined hands fills (the student's) joined hands with water with the three (verses) 'Ye waters are' (Vâg Samh XI, 50 seqq)

15 He then makes him look at the sun with (the verse) That eye (Vâg Samh XXXVI 24)

16 He then touches his heart, (reaching) over his right shoulder with (the words) 'Into my will I take thy heart, &c'

17 He then seizes (the student's) right hand and says 'What is thy name?'

18 He replies, 'I am N N sir'

19 He then says to him, 'Whose pupil (brahma-kârin) art thou?'

20 After (the student) has said 'Yours' —(the

13 Satapatha Brâhmana XI 3 3, 2 He enters upon a long Sattra, who enters upon Brahmaçarya The student, when being initiated ought to behave, consequently in the same way as those who receive the inauguration (dikshâ) for a long Sattra This is the meaning of this Sûtra. The rules regarding the staff handed over by the Adhvaryu to the Yagamâna at the dikshâ ceremony are given by Kâtâyâna Śrauta sūtra VII 4 1-4

15 See above I 8 7

16 See above I 8 8

17 seqq Comp Satapatha Brâhmana XI, 5 4 1 seqq

20 The words 'I am thy teacher' are omitted in one of Professor Stenzler's MSS and in his translation But they are given in the parallel passage of the Satapatha Brâhmana. The

teacher replies) Indra's pupil art thou, Agni is thy teacher I am thy teacher N N !'

21 He then gives him in charge to living beings with (the formulas), To Pragâpati I give thee in charge To the god Savitr I give thee in charge To the waters the herbs I give thee in charge To Heaven and Earth I give thee in charge To the Visve devâs I give thee in charge To all beings I give thee in charge for the sake of freedom from harm

KANDIKA 3

1 Having walked round the fire with his right side turned towards it, he sits down

2 Taking hold (of the student) he sacrifices the Âgya oblations and after having partaken (of the remains of the sacrificial food) he instructs him A student art thou Take water Do the service Do not sleep in the day time Keep silence Put fuel on (the fire) Take water

3 He then recites the Sâvitri to him who is seated to the north of the fire with his face to the west, sitting near the teacher and looks (at the teacher), while (the teacher) looks at him

4 Some say to (the student) who is standing or seated to the south (of the fire)

5 Pâda by Pâda (then) hemistich by hemistich and the third time the whole (verse) reciting it together (with the student)

parallel passage in Sâṅkhayana (Gr̥hya II 3 1) also runs thus Agnir âtaryas tava, asâv abam hobhau.

3 1 seqq Comp. the corresponding section of the Satapatha Brâhmaṇa XI 5, 4 6 seqq

4 Satapatha Brâhmaṇa I 1 § 14

6 After one year, or after six months or after twenty four days, or after twelve days, or after six days, or after three days

7 To a Brâhmana however, he should recite a (Sâvitri) verse in the Gâyatri metre immediately For it is said in the Sruti To Agni indeed belongs the Brahmana

8 A Trishubh verse to a Râganya,

9 A Gagati to a Vaisya

10 Or a Gâyatri to (persons of) all (castes)

KANDIKA 4

1 Now the putting on of fuel

2 He wipes with his hand (the ground) round the fire with (the formula) Agni, glorious one make me glorious As thou, glorious Agni, art glorious thus O glorious one, bring me to glory As thou Agni art the preserver of the treasure of sacrifice for the gods thus may I become the preserver of the treasure of the Veda for men

3 Having sprinkled (water) round the fire from left to right, he stands up and puts a piece of wood on (the fire) with (the texts)

'To Agni I have brought a piece of wood, to the great Gâtavedas As thou Agni, art inflamed by wood, thus I am inflamed by life, insight, vigour offspring, cattle holy lustre

'May my teacher be the father of living sons, may I be full of insight not forgetful (of what I have learned), may I become full of glory, of splendour, of holy lustre an enjoyer of food Svâhâ!

7 Satapatha Brâhmana I 1 § 12

4 2 Comp Âsvalâyana Grîhya I 22 21

3 As to anirâkarishnu, comp anirâkarana below III 16

4 In the same way (he puts on) a second (piece of wood) and thus a third

5 Or (each piece) with (the verse) Thine is this (Vâg Samh II, 14)

6 Or (he uses) both (this verse and the formulas given in Sūtra 3)

7 The wiping and sprinkling (of water) round (the fire are repeated) as above

8 Having warmed his two hands, he wipes his mouth with (the formulas)

Agni, thou art the protector of bodies Protect my body
Agni, thou art the giver of life Give me life
Agni, thou art the giver of vigour Give me vigour
'Agni what is deficient in my body, that restore to fulness

May the god Savitr² bestow insight on me may the goddess Sarasvatī may the two divine Asvins wreathed with lotus (bestow) insight (on me)

KANDIKA 5

1 Here (follows the student s) going the rounds for alms

2 A Brāhmaṇa should beg addressing (the woman from whom he begs alms) with the word Lady put at the beginning (of his request)

3 A Rāganya with the word 'Lady inserted in the middle

4 A Vaisya, with the word 'Lady put at the end

5 (He should beg) from three women who will not refuse ,

7 See above, Sūtras 2 3

5 2-4. Comp Āpastamba I, 3, 28 seqq (S B E, II, p 12) Manu II, 49 &c. The Brāhmaṇa says 'Lady give alms the Kshatriya, Give lady, alms, the Vaisya, Give alms lady

5. Āvalāyana Grhya I, 22 7

6 From six, twelve, or an indefinite number

7 From his own mother first, according to some (teachers)

8 Having announced the alms received to his teacher he should stand keeping silence through the rest of the day, according to some

9 Having fetched fire-wood out of the forest without damaging (trees) he should put them on that fire as above, and should abandon his silence

10 He should sleep on the ground and eat no pungent or saline food

11 Wearing the staff, worshipping the fire being obedient to his Guru, going the rounds for alms—(these are the standing duties of students)

12 He should avoid honey or flesh, bathing (for pleasure) sitting on high seats going to women falsehood and taking what is not given to him

13 Let him live forty eight years as a student for the (four) Vedas,

14 Or twelve years for each Veda,

15 Or until he has learnt it

16 The garment (of a student) should be made of hemp flax, or wool (accordingly as he is a Brâhmaṇa, a Kshatriya, or a Vaisya)

17 The upper garment of a Brâhmaṇa should be an antelope skin,

18 That of a Râganya the skin of a spotted deer

8 Ârvalayana I 1 §§ 10 11

9 The meaning is he should not break off branches but only gather such as have fallen off The words as above refer to chap 4

12 Gautama II 13 Âpastamba I 2 23 28-30 21 26

13-15 Comp Âpastamba I 2 12 seqq Ârvalâyana I 22 3

- 19 That of a Vaisya a goat's or cow's skin
 20 Or if (the prescribed sort of garment) is not to be had a cow's hide (should be worn) by all because to that belongs the first place (among all kinds of garments)
 21 The girdle of a Brâhmana should be of Muñga grass
 22 That of a Kshatriya should be a bowstring
 23 That of a Vaisya, made of Mûrvâ (i e. Sanseveria Roxburghiana)
 24 If there is no Muñga (or the other articles prescribed in §§ 22-23, the girdles should be made) of Kusa grass of the plant Asmantaka or of Balbaga grass (respectively)
 25 The staff of a Brâhmana is of Palâsa wood
 26 That of a Râganya of Bilva wood
 27 That of a Vaisya of Udumbara wood
 28 Or all (sorts of staffs may be used) by all
 29 If the teacher calls him, he shall rise and then answer
 30 If (the teacher calls him) while he is lying down (he should answer) sitting if sitting standing, if standing walking up (to the teacher), if walking up, running up
 31 If he behaves thus his fame when he has become a Snataka (i e. when he has taken the bath at the end of his studentship) will be (such that people will say of him), 'To-day he stays there, to-day he stays there'
 32 There are three (kinds of) Snâtakas a Vidyâ-snâtaka (i e. a Snâtaka by knowledge), a Vrata

24. Manu II 43.

32-35. Comp. Âpastamba I, 30, 1-3, Manu IV, 31. The term of the vows extends through forty-eight (or thirty six, &c.)

snâtaka (i e a Snâtaka by the completion of his vows) and a Vidyâ-vrata snâtaka (i e a Snâtaka both by knowledge and by the completion of his vows)

33 He who performs the Samâvartana ceremony after having finished the study of the Veda but before the time of his vows has expired is a Vidyâ snataka

34 He who performs the Samâvartana after his vows have expired but before he has finished the study of the Veda is a Vrata-snataka

35 He who performs the Samâvartana, after having finished both is a Vidyâ-vrata snâtaka

36 Until the sixteenth year the time (for being initiated) has not passed for a Brahmana

37 Until the twenty second for a Râganya

38 Until the twenty fourth for a Vaisya

39 After that (time has passed) they become patitasâvitrika (or persons who have lost the right of learning the Savitrî)

40 No one should initiate such men nor teach them nor perform sacrifices for them nor have intercourse with them

41 After the time has passed (they should do) as has been prescribed

42 A person whose ancestors through three generations have been patitasâvitrikas is excluded

years see above Sûtras 13 and 14 and below chap 6 2 3 The Samâvartana is the returning home of the student at the end of his studentship

36-40 Ârvalâyana Grîhya I 19 5 seqq &c

41 The general rule here alluded to is according to the commentators that given by Kâtyayana Srauta sûtra XXV 1 12 13 There it is stated which expiatory oblations have to precede when a rite that has not been performed or that has been incorrectly performed is to be performed for good

42 Those who have not been initiated in due time may act as

from the sacrament (of initiation) and from being taught the Veda

4₃ Of such persons those who desire to receive the sacrament may perform the sacrifice of Vrâtyastoma and then study the Veda if they like For (of persons who have done that) it is said Intercourse with them is permitted

KANDIKA 6

1 When he has finished the Veda, he should take the bath (by which he becomes a Snâtaka)

2 Or when (he has gone through) a studentship of forty eight years ,

3 Or also after (a studentship) of twelve years according to some (teachers)

4 (Let him take the bath only) if his Guru has given his permission

5 Rules (regarding the performance of sacrifices) (texts) to be used (at the sacrifices according to those rules) and reasoning (on the meaning of the rites and texts) that is the Veda

6 Some say (that the Veda should be studied) with its six Angas

stated in Sutra 41 But if the omission has been perpetuated through three generations the descendant of such persons is subject to the rules stated in Sûtras 42 and 43

43 Kâtyâyana after having given the rules on the Vrâtyastoma sacrifice (see Weber Indische Literaturgeschichte, 2nd edition pp 73 seq) says Intercourse with them (who have performed that sacrifice) is permitted (Sraut XXII 4 28)

6 2 See above chap 5 13

3 See chap 5 14

5 The expressions of the text for the three categories are vidhi vidheya, tarka.

6 I.e. with the supplementary treatises on ritual grammar astronomy etymology pronunciation of the Mantras and metrics

7. Not so that he only knows the ceremonial.
8. But optionally by one who knows the sacrifices (the bath may be taken).
9. (The student) after having embraced (the feet of) his teacher, and put the pieces of wood on the fire, places himself northwards of an enclosure, on eastward-pointed Kusa grass, to the east of eight vessels with water.
10. 'The fires that dwell in the waters; the fire which must be hidden, the fire which must be covered, the ray of light, the fire which kills the mind, the unwavering one, the pain-causing one, the destroyer of the body, the fire which kills the organs—those I leave behind. The shining one, that I seize here'—with (this formula) he draws water out of one (of the eight vessels);
11. With that he besprinkles himself with (the words), 'Therewith I besprinkle myself for the sake of prosperity, of glory, of holiness, of holy lustre.'
12. (A second time he draws water out of a second of the eight vessels with the formula given in Sûtra 10, putting instead of the words, 'The shining one, &c.,' the verse): 'By which you have created prosperity, by which you have touched surâ, with which you have anointed the eyes, which is your glory, O Asvins.'

10. As to the names of the eight hostile powers of Agni, comp. Sâṅkhâya-Grîhya V, 2; Atharva-veda XIV, 1, 38; XVI, 1; Mantrabrâhmana I, 7, 1.

12. The reading of the Mantra seems to be corrupt. Compare the form in which it is given by Bhavadeva, quoted in Professor Stenzler's note on this Sûtra. Instead of *sriyam* we have probably to read, as Bhavadeva has, *striyam*; instead of *akshyau*, *akshân*. Professor Stenzler very pertinently compares Atharva-veda XIV, 1, 35. 36. Comp. also Mantrabrâhmana I, 7, 5.

13 (And he draws water out of three other vessels) with (the three verses) 'Ye waters are (Vâg Samh XI 50-52) verse by verse

14 With (water drawn out of) the three other (vessels he besprinkles himself) silently

15 Having loosened his girdle with (the verse) 'The highest band (Vâg Samh XII, 12), having put it down, having put on another garment he worships the sun—

16 With (the formulas) 'Rising, bearing a shining spear Indra stands with the Maruts, he stands with the gods who walk in the morning Thou art a ten fold winner make me a tenfold winner Make me attain to renown

Rising bearing a shining spear Indra stands with the Maruts he stands with the gods who walk in day time Thou art a hundredfold winner, make me a hundredfold winner Make me attain to renown

'Rising bearing a shining spear Indra stands with the Maruts he stands with the gods who walk in the evening Thou art a thousandfold winner, make me a thousandfold winner Make me attain to renown

17 Having eaten curds or sesamum seeds and having had his matted hair the hair of his body and his nails cut, he should cleanse his teeth with an Udumbara branch with (the verse) Array yourselves for the enjoyment of food Here has come king Soma he will purify my mouth with glory and fortune

16 In the Mantra the Paraskara MSS give *bhrâgabhrîshnuh* and *bhrâgabhrîshâh*, and the Gobhila MSS (*Gr̥hya* III, 4) *bhrâgabhrîshâbhih*. Possibly the instrumental case is right. Bohtlingk and Roth propose to read *bhrâgadhrîshâh*

18 Having anointed himself and bathed again he takes up the salve for nose and mouth with (the words) Satisfy my up breathing and down breathing satisfy my eye satisfy my ear!

19 Having poured out to the south the water with which he has washed his hands with (the words) Ye fathers become pure he should salve himself and murmur May I become well looking with my eyes well shining with my face well hearing with my ears

20 He then should put on a garment which has not yet been washed or not been soaked in lie with (the formula) For the sake of putting on of bringing fame of long life I shall reach old age I live a hundred long autumns For the sake of the increase of wealth I will clothe myself

21 Then the upper garment with (the verse) With glory (come) to me Heaven and Earth With glory Indra and Bṛhaspati! May glory and fortune come to me! may glory be my lot!

22 If (he has only) one (garment) he should cover himself (with a part of that garment as if it were an upper garment) with the second part of the former (Mantra Sūtra 20)

23 He takes flowers with (the formula), ' (The

20 Comp Kātyāyana Śrauta sūtra V II 2 18 to which Sūtra Professor Stenzler refers.

22 I give this translation merely as tentative Professor Stenzler translates Wenn er nur Ein Gewand hat so bedecke er sich (noch einmal) mit dem oberen Theile des zuerst angelegten Gayarāma (MS Chambers 373) says *ekam ket tatāpi paridhāna mantram paṭhivā vastrārdham paridhaya dvir akṛmya uttarārdha grīhītvā uttariyam [sic] mantram paṭhivottariyam kṛtvā punar dvir ākamed ity arthah*

23 Hiraṇy Grīhya I, 3 11 4

flowers) which Gamadagni has brought for the sake of faith (has brought to Sradhâ?) of love of the senses them I take with glory and with fortune

24 He then ties them (to his head) with (the verse), The high wide glory, which Indra has created for the Apsarases the flowers bound up with that, I tie on to me to bring me glory!

25 He binds a turban to his head with (the verse) A youth well attired

26 (He puts on) the two ear rings with (the words), An ornament art thou may more ornaments be mine

27 He salves his two eyes with (the formula) 'Vṛitra s (Vâg Samh IV 3 b)

28 With (the words) Brilliant art thou he looks at his image in a mirror

29 He takes a parasol with (the words) Thou art Bṛhaspati's covering Shelter me from evil Do not shelter me from splendour and glory

30 With (the words), You are supports, protect me from all sides he puts on the two shoes

31 With (the words), From all powers of destruction protect me on all sides he takes a bamboo staff

32 (For) the tooth cleaner &c (the Mantras stated above are to be used) in every case (for) the garment the parasol, and the shoes, the Mantra (should only be recited) if they have not been used before

KANDIKĀ 7

1 We shall state the rules of conduct for a Snâtaka

2 Another (may observe those rules) optionally

3 Dancing singing and playing musical instruments let him neither perform himself nor go (to see or hear it)

4 Sing however he may at his pleasure, for there is another saying He sings either or he rejoices in (other people's) singing

5 If everything goes well he shall not go by night to another village and shall not run

6 He shall avoid looking into a well climbing up a tree, gathering fruits crawling through narrow openings bathing naked jumping over uneven ground using harsh language looking at the sun while it is rising or setting and begging For there is a Śruti After he has bathed he should not beg For he who bathes drives away from himself begging

7 If it rains he shall go without an upper garment and shall say, May this my thunderbolt drive away evil

8 He shall not look at himself in water

9 *Agātalomnīm vipumsīm shandham ka nopa-*
haset

10 Let him call a pregnant woman *viganyā* (one who will give birth to a child)

11 An *ichneumon* (*nakula*) *sakula*

12 A skull (*kapala*) *bhagāla*

7 3 Comp the similar rule given in the Buddhist Vinaya Mahā
vagga I 56

4 Satapatha Brahmana VI 1 1 15

5 If no accident happens that makes his going to another village necessary

6 The passage of the Śruti quoted is found in the Satapatha
Brahmana XI 3 3 7 Comp Vasishṭha XII 2 10 25 Gautama
IX 32 61 &c

12 Gautama IX, 21

13 A rainbow (Indra dhanu Indra's bow) manidhanu (the jewelled bow)

14 A cow that suckles (her calf) he should not point out to another (person)

15 Let him not void urine or excrements on a ploughed field, on uncovered ground or while rising up or standing

16 He shall wipe himself with wood that has fallen off by itself

17 He should not wear a dyed garment

18 He should be fixed in his intentions, protect everybody's life, and be everybody's friend as it were

KANDIKA 8

1 Through a period of three nights (after the Samâvartana) he should keep (the following) observances

2 He shall eat no flesh and not drink out of an earthen vessel

3 He shall avoid seeing women Sûdras, dead bodies black birds, and dogs and shall not talk to (such beings)

4 He shall not eat funeral food or food of a

13 Gautama IX 22 Vasishtha XII 32 33 Âpastamba I 31 18

14 Gautama IX 23 Âpastamba I 31 10

15 Gautama IX 38 Vasishtha XII, 13 Âpastamba I 30 13

18 Before easing himself he shall first cover the ground with grass or the like

17 Gautama IX 4 Âpastamba I 30 10

8 1 The words of this Sutra are repeated from Satapatha Brâhmana XIV 1 1 28 (only for karati it is said here kret)

2 Satapatha Brâhmana 1 1 § 30

3 Satapatha Brâhmana 1 1 § 31 Black birds according to the commentators mean crows

4 Funeral food is such food as described below III 10 26

Sûdra or of a woman lying in (during the period of her impurity)

5 He shall not void urine or excrements or spit out in the sun shine and shall not cover himself against the sun

6 He shall take warm water for (the rites) in which water is wanted

7 At night he shall eat by the light (of a lamp or a fire brand)

8 Or only speaking the truth (suffices instead of the other observances)

9 Also a person who has received the dikshâ (or inauguration for a Soma sacrifice), should observe these rules beginning from (that which regards) the sun shine (Sutra 5) if he performs the Pravargya ceremony

KANDIKA 9

1 Now (follow) the five great sacrifices

2 Of the Vaisvadeva food he should after having sprinkled (water) round (the sacred fire) make oblations, with the word Svaha (each time repeated) to Brahman to Iragapati to the (deities) of the house to Kasyapa and to Anumati

3 To the domestic deities (he offers) three

9 The Pravargya ceremony one of the preparatory ceremonies of the Soma sacrifice (Indische Studien X 363) was not performed at every Soma sacrifice but there were certain restrictions regarding its performance see Indische Studien IX 219 seq

9 1 The five Mahâyagñas are, the sacrifice to the gods the sacrifice to living Beings the sacrifice to the Fathers the sacrifice to the Brahman the sacrifice to men As to the meaning of the five categories see Âsvahyana Grîhya III 1

2 Compare above I 12 3

3 Compare above I 12 2

(Balis) in the water pot to Parganya to the waters to the Earth

4 To Dhâtṛz and Vidhatṛz at the two door posts,

5 To the different quarters (of the horizon), to Vayu and (to the presiding deities) of the quarters

6 In the middle three (Balis) to Brahman, to the Air to the Sun

7 To the north of those (he offers Balis) to the Visve devâs and to all the beings

8 Further on to Ushas and to the Lord of beings

9 To the south (to the Fathers) with (the words) 'To the Fathers Svadhâ! Adoration!'

10 Having rinsed out the vessel he should pour it out towards the north west with (the words) 'Consumption! this to thee!'

11 Taking the Brahmana's portion (of the food which he is going to distribute) he should give it to a Brahmana after he has made him wash himself with (the words) 'Well! (this) to thee!'

12 To (religious) mendicants and to guests they should apportion (food) as due to them

13 The persons belonging to the house the young and the old should eat what is due to them,

14 Afterwards the householder and his wife

15 Or the householder (should eat) first, because

11 What I have translated the Brâhmana's portion is *agra*. See on this word the remark of Nîlakantha quoted by Bôhtlingk. Roth s v *agrahâra* *agram brâhmanabhoganam tadartham hriyante râgadhanât prâhakkriyante te grabhârâh kshetrâdayah*. According to different commentators and lexicographers one *Agra* is equal to four or to sixteen mouthfuls of food

15 I cannot indicate any more than Professor Stenzler could, where the passage here quoted occurs in a Brâhmana.

the *Sruti* says Therefore the householder should eat the sweetest food before his guests

16 Every day he should sacrifice with the word *svâhâ* If he has no food (to offer he should make his offering) with something else be it even a piece of wood (only) to the gods or be it (only) a water-pot to the Fathers and to men

KANDIKA 10

1 Now (follows) the *Adhvayopâkarman* (or opening ceremony at the beginning of the annual course of study)

2 When the herbs appear (when the moon stands in conjunction) with *Siavana* on the full-moon day of the *Srâvana* month or on the fifth (Tithi) of the *Srâvana* month under (the Nakshatra) *Hasta*

3 Having sacrificed the two *Âgya* portions, he offers two *Âgya* oblations (namely)

4 To the Earth and to *Agn* if (he studies) the *Rig veda*

5 To the Air and to *Vayu*, if the *Yagur veda*

6 To the Heaven and to the Sun if the *Sâma veda*

7 To the quarters (of the horizon) and to the Moon, if the *Atharva veda*

8 (Besides) to the Brahman to the metres in every case

9 And to *Pragapati*, to the gods to the *Rishis* to Faith to Insight, to *Sadasapati* to *Anumati*.

10 The same (oblations are made) when the

16 Comp. *Sâṅkhâyaṇa Gr̥hya* II 17 2 *Satapatha Br̥hmana* XI 5 6 2

10 2 Comp. *Āśvalayana-Gr̥hya* III, 5 2 3 and my note

10 On the different *vr̥tas* (observances) connected with the

observances are imposed (on a student) or given up (by him after having been kept through the prescribed period of time)

11 With (the verse) Sadasaspati (Vâg Samh XXXII 15) (the teacher) three times (sacrifices) fried grains

12 All should repeat (that verse after him)

13 After each oblation they should each time put on the fire three pieces of Udumbara wood fresh branches with leaves anointed with ghee reciting the Sâvitri

14 And the students (should put wood on the fire) in the manner stated above

15 With (the verse) Luck may bring us (Vâg Samh IX 16) they should eat the fried grains without chewing them

16 With the verse Of Dadhikrâvan (Vâg Samh XXIII 2) they should eat curds

17 As many pupils as he wishes to obtain so many sesamum grains should he sacrifice with a dice board with the Sâvitri or with the Anuvâka Bright resplending (Vâg Samh XVII 80 seqq)

18 After they have eaten (the remainder of the sacrificial food the teacher) should pronounce the word Om and then repeat the Sâvitri three times and the beginnings of the Adhyâyas to (the students) who are seated facing the west

study of the Veda such as the Sukrya vrata the Sâkvara vrata &c comp especially Sâṅkhârya Grhya II 11 12 and the notes there

14 See above, chap 4

17 Âkarshaphalakena Râmakrishna states that this is a board of Udumbara wood, of the length of an arm and of the shape of a serpent (See Professor Stenzler's note)

18 The following Sûtras clearly show that this rule is intended for students of the Yagur veda only

19 The beginnings of the sections belonging to the (different) *Rishis* if they are *Bahvrikas* (i e if they study the *Rig veda*)

20 The *Parvans* if they are *Khandogas* (i e if they study the *Sâma veda*)

21 The *Sûktas* if they are *Atharvans*

22 All murmur May it be ours in common may it bless us in common may this Brahman be powerful with us together Indra knows that through which and in which way no hatred may spring up amongst us

23 Through a period of three nights they should not study (the *Veda*)

24 And they should not cut the hair of their bodies and their nails

25 Some say (that this should not be done) till the *Utsarga* (i e the concluding ceremony of the annual course of study)

KANDIKA 11

1 If (a strong) wind is blowing and on the new moon day there is an entire interruption of study

2 If one has partaken of a *Sradha* dinner if a meteor falls or distant thundering is heard or if the earth quakes, or if fiery apparitions are seen and when a new season begins, (the study shall be interrupted) until the same time next day

3 If the *Utsarga* ceremony has been performed

20 On the division of the *Sâma veda* into *Parvans* comp Weber *Indische Literaturgeschichte*, 2nd edition p 72

11 1 Entire interruption means according to the commentators, that not only the study of the *Veda* itself but also that of the *Vedāngas* or even all sorts of worldly instruction are forbidden

3 I have left the words *sarvarûpe kâ* untranslated. Evidently

if clouds appear (it shall be interrupted) through a period of three nights or till twilight has thrice passed

4 After he has eaten until he has (washed and) dried his hands, while being in water at night time at the time of the morning and evening twilight while a dead body or a *Kandāla* is in the village

5 While running while seeing a person of bad fame or who has lost his caste if a miraculous or happy event happens as long as (that which occasions the interruption of study) endures

6 If hoar frost (lies on the ground) if a musical instrument is heard or the cry of a person in pain at the border of the village in a burial ground or if a dog an ass an owl a jackal or a Saman song is heard or if a learned person approaches as long as (that occasion) endures

7 If his Guru has died let him go down into water (for offering water-oblations) and interrupt (the study) for ten nights

8 If one who has performed with him the *Tanûnaptra* ceremony, or a fellow pupil (has died) for three nights

9 If one who is not his fellow pupil (has died) for one night

sarvarûpa is identical with the doubtful word *savarûpa* which twice occurs in the *Sāṅkhāyana Grhya*. See the discussion on that word in the note on *Sāṅkhāyana II* 12 10

4 On *antardivâkīrtye*, comp *Manu V*, 85, *Gautama XVI* 19

8 The *Tanûnaptra* is an invocation directed to *Tanûnaptri* (i.e. the wind) by which the officiating priests and the *Yagamāna* at a Soma sacrifice pledge their faith to do no harm to each other. See *Indische Studien*, X, 362

10 After having studied five months and a half they should celebrate the Utsarga

11 Or six months and a half

12 They then mutter this *Rîk* Ye two young sages! The relation which has expired among us the friendship we dissolve (turning away) from the condition of friendship

13 After having remained together through a period of three nights, they separate

KANDIKA 12

1 In (the month) Pausha under (the Nakshatra) Rohini or at the middle Ashvini let them celebrate the conclusion of the study (of the Veda)

2 Let them go to the brink of water and make water oblations to the gods the metres the Vedas the *Rishis* the ancient teachers the Gandharvas the other teachers the year with its divisions and to their own ancestors and teachers

3 After having four times quickly recited the Savitri they should say We have finished

4 Interruption (of the study) and (continuation of the) teaching as stated above

12 The reading of the Mantra is doubtful I think it should stand as Professor Stenzler has printed it except that I should propose to correct yuvâ into yuvânâ (comp *Asvalâyana Srauta* VI 12 12) It is probable that the gods addressed are the two Asvins who are called kavî and yuvânâ in several passages of the Vedas

12 1 See *Asvalâyana Grîhya* III 5 20 *Sankhyana Grîhya* IV 6 On the three Ashvins see below III 3 1

4 *Sankhyana Grîhya* IV 5 17 where the same expression kshapana for interruptions of the study is used The words as above refer to chap 10 23 24

KANDIKA 13

1 On an auspicious day the harnessing to the plough Or under (the Nakshatra) *Gyeshtha*, (because that rite is) sacred to Indra

2 To Indra Parganya the two Asvins the Maruts Udalākāryapa Svâtikârî Sîta and Anumatî he offers curds rice grains perfumes and fried grains and then makes the bullocks eat honey and ghee

3 He should put them to the plough with (the verse) 'They harness to the ploughs (*Vâg Samh XII 67*)

4 With (the verse) For luck may us the plough shares (*Vâg Samh XII, 69*) let him plough or touch the plough share

5 O₁ (he may) not (do so) because (that verse) has been prescribed for (the erection of) the Agni (altar) and the act of sowing stands in connection (with it)

6 After the front-bullock has been sprinkled (with water), they then should plough unploughed ground

13 1 Indra is the presiding deity over the constellation *Gyeshtha* see *Sāṅkhāyana Grhya I 26 16 &c*

2 The names of the genus Udalākāryapa and of the female genus Svâtikârî occur as far as I know only here. Böhtlingk Roth propose to read *Sphatīkârî* (the goddess who gives abundance)

5 At the Agni śayana ceremony furrows are drawn with the plough on the Agni kshetra with the verses *Vâg Samh XII 69-72* Afterwards grains of different kinds are sown See *Kātyāyana XVII 2 12 3 8 Indische Studien XIII 44 seq* Thus in the Śrauta ritual the verse *Vâg Samh XII, 69* stands in a connection which does not conform to the occasion for which it would be used here

7 He should make oblations of cooked sacrificial food to the same deities as above when sowing both rice and barley and at the sacrifice to Sita

8 Then (follows) feeding of the Brahmanas

KANDIKA 14

1 Now (follows) the *Śravanâ* ceremony

2 On the full moon day of the *Śrāvana* month

3 He cooks a mess of sacrificial food fried grains and a cake in one dish, pounds the greater part of the grains, sacrifices the two *Agya* portions and two (other) *Agya* oblations (with the following verses)

4 Beat away O white one with thy foot with the fore foot and with the hind-foot, these seven [children] of *Varuṇa* and all (daughters) of the King's tribe *Svâha*!

5 Within the dominion of the white one the Serpent has seen nobody To the white one the son of *Vidarva* adoration! *Svâhâ*!

6 He makes oblations of the mess of cooked sacrificial food to *Vishnu* to *Śravana* to the full moon of *Śrāvana* and to the rainy season

7 (And oblations) of the grains with (the verse)
Accompanied with grains (*Vag Samh XX 29*)

7 As above refers to *Sûtra 2* On the *Sitâ yajna* see below chap 17

14 1 seqq Comp *Sâṅkhya* IV 5, *Ârvalâyana* II 1 *Gobhila* III 7

4 *Ârvalâyana* II 3 3 *Sâṅkhya* IV 18 1 For *Vâruṇaiḥ* and *râgabandhavaiḥ* I read *Vâruṇiḥ râgabândhaviḥ* *Pragâḥ* is an interpolation

5 *Ârvalâyana* loc cit One is rather tempted to correct *ahir dadamṣa kaṇṭhâna*, but *Râmaṇdras Paddhati* on *Sâṅkhya* gives the reading *dadarṣa* as the *Pâraskara MSS* do

8 He sacrifices flour over which ghee has been poured to the serpents (with the following Mantras)

9 To the lord of the serpents belonging to Agni of the yellowish, terrestrial ones svaha !

'To the lord of the white serpents belonging to Vāyu of the aerial ones svahā !

To the lord of the overpowering serpents belonging to Surya of the celestial ones, svāhā !

10 The (cake) in one dish he offers entirely (without leaving a remainder for the sacrificer) with (the formula) To the firm one the son of the Earth svāhā !

11 After he has eaten (of the sacrificial food) he throws a portion of the flour into a basket goes out besmears an elevated spot outside the hall (with cowdung), says, while a fire-brand is held (before him) Do not step between (myself and the fire) and without speaking (anything except the Mantras) he causes the serpents to wash themselves (pouring out water for them with the formulas)

12 Lord of the serpents belonging to Agni of the yellowish terrestrial ones wash thyself !

Lord of the white serpents belonging to Vāyu of the aerial ones wash thyself !

Lord of the overpowering serpents belonging to Surya of the celestial ones wash thyself !

13 Each time after the washing has been done he offers to the serpents a Bali of flour, picking out

11 The ceremony with the fire brand seems to stand in connection with the rule given by Āśvalāyana II 1 13 that before the sacrificer has given himself in charge to the serpents nobody is allowed to step between him and the Bali destined for the serpents. Comp also below, Sūtra 23

13 I have translated upaghâtam by picking out On the full

(portions of it) with (the spoon called) Darvī (with the formulas)

14 Lord of the serpents belonging to Agni of the yellowish terrestrial ones this is thy Balī!

Lord of the white serpents belonging to Vayu of the aerial ones this is thy Balī!

'Lord of the overpowering serpents belonging to Sūrya of the celestial ones this is thy Balī!

15 After he has made them wash themselves as above he combs them with combs (with the formulas)

16 Lord of the serpents belonging to Agni of the yellowish terrestrial ones comb thyself!

Lord of the white serpents belonging to Vayu of the aerial ones comb thyself!

Lord of the overpowering serpents belonging to Surya of the celestial ones, comb thyself!

17 (He offers) collyrium ointment and garlands with (the same formulas) putting at their end, respectively the words Salve thy eyes! Anoint thyself! Put on garlands!

18 The remainder of the flour he pours out on the elevated spot (mentioned in Sūtra 11) pours water on it out of a water-pot and worships the

technical meaning of the term which implies the omission of the upastarāṇa and abhighāraṇa see Bloomfield's note on *Gṛhya samgraha* I 111 (*Zeitschrift der deutschen Morgenländischen Gesellschaft* XXXV 568)

15 The words as above refer to Sūtra 11 *Prakṣhati* which I have translated he combs them is the same act for which Sankhāyana (IV 15 7) says *phareṇa keshṛiyati* I think Professor Stenzler is wrong in translating *Er scharrt (das Mehl) mit Kammen zusammen* Gayarāma says *pralekhanam ka kramena pratumanam balikanḍūyanam kankṛtāḥ tāni ka vaikankṛtiyaṇi prādeja mātṛāṇy ekatodantani kashṭhāni bhavanti*.

serpents with the three (verses) Adoration be to the serpents (Vag Samh XIII, 6 seqq)

19 At that distance in which he wishes the serpents not to approach (the house) he should three times walk round the house sprinkling an uninterrupted stream of water round it, with the two (verses)

Beat away, O white one with thy foot' (Sûtras 4 and 5)

20 He gives away the (spoon called) Darvī (Sûtra 13) and the basket (Sûtra 11) having washed and warmed them

21 Near the door (of the house) they clean themselves with the three (verses) O waters ye are (Vāg Samh XI 50 seqq)

22 Having put away that remainder of flour in a hidden place he should from that time daily till the Agrabhāyanī after sunset when he has performed the service to the fire offer to the serpents a Bali of flour picking out (portions of it) with the Darvī (spoon)

23 When he is offering (the Bali), let no one step between (the sacrificer and the Bali)

24. With the Darvī (spoon) he rinses his mouth Having washed it he puts it away

20 According to the commentators he gives these things to the man who holds the fire brand (Sûtra 11)

22 The Agrabhāyanī is the full moon day of Māgashīrṣa on which the Pratyavarohana ceremony is celebrated. See below III 2 Weber die vedischen Nachrichten von den Nakṣatra II 332 The expression darvyopaghātām is the same that has occurred above in Sûtra 13

23 Comp Ārvalāyana Grhya II, 1, 13 and see above Sûtra 11

24 Prakshālya seems to me to refer to the Darvī see Sûtra 20

25 They eat the (rice) grains which must not form one coherent mass

26 Then (follows) the feeding of the Brahmanas

KANDĪKA 15

1 On the full moon day of Praushthapada the sacrifice to Indra

2 Having cooked mill rice for Indra and cakes and having put cakes round (the fire) he sacrifices the two Agya portions and Agya oblations to Indra to Indrāni to Aḡa Ekapad to Ahi Budhnya and to the Proshthapadās

3 After he has eaten (his portion of the sacrificial food) he offers a Bali to the Maruts For the Śruti says The Maruts eat what is not-sacrificed

4 (This Bali he offers) in Asvattha leaves because it is said The Maruts stood in the Asvattha tree

25 Asamsyātāḥ Comp Böhlingk Roth s v sam siv

15 2 After these Āgya oblations follows the chief oblation of the whole sacrifice, the oblation of mull rice to Indra In one of Professor Stenzler's MSS there is a special Sūtra inserted after Sūtra 2 Of the cooked food he makes an oblation with (the formula) To Indra svāhā I do not however think it right to receive this Sūtra into the text as the other MSS do not support it, and the commentators did not find it in the text which they read

3 Professor Stenzler's translation Die Maruts essen kein Opfer seems to me not quite exact I should prefer to say, Die Maruts essen Nicht Opfer This passage taken from Śatapatha Brāhmaṇa IV 5 2 16 is quoted as supporting the rule that a Bali offering should be made to the Maruts for in the technical language the term ahuta is applied to Bali offerings (Sāṅkhāyana Grīhya I 10 7 huto gñhotrahomena ahuto balikarmanā)

4 When Indra called them to his help against Vṛtra. Śatapatha Brāhmaṇa IV 3 3 6

5 (He offers it) with (the texts) Brilliantly resplendent (Vāg Samh XVII, 80-85) Mantra by Mantra

6 And with the (Mantra called) Vimukha

7 (This Mantra he repeats only) in his mind

8 For the Sruti says These are their names

9 He murmurs To Indra the divine (Vāg Samh XVII 86)

10 Then (follows) the feeding of the Brāhmanas

KANDIKA 16

1 On the full moon day of Asvayuga the (offerings of) Prishatakas (are made)

2 Having cooked milk rice for Indra he sacrifices it mixed with curds honey and ghee to Indra In drāni the two Asvins, the full moon of Āsvayuga and to the autumn

3 After he has eaten (his portion of the sacrificial food) he sacrifices with his joined hands a Prishātaka prepared with curds with the words May what is deficient be made full to me may what is full not decay to me Svāhā!

4 The inmates of the house look at the mixture of curds honey and ghee with the Anuvāka

5 This Sūtra is identical with the last words of Kāty XVIII 4 23

6 This is the first part of Vag Samh XVII 86

8 Satapatha Brahmana IX 3 1, 26 There it is said that sukragyotis (brilliantly resplendent) &c (the words used in Vag Samh XVII 80) are names of the Maruts

9 This Sūtra is identical with Kāty XVIII 4 23

16, 1 Prishātaka means a mixture of curds and butter Comp Sāṅkhāyana IV 16 3 Arvalāyana II 2, 3 Grhya-saṃgraha parivṛta II 59

3 Ārvalāyana II 2 3

May Indra come hither (Vâg Samh XX 47 seqq)

5 They let the calves join their mothers that night and the Âgrahayani night

6 Then (follows) the feeding of the Brahmanas

KANDIKA 17

1 Now (follows) the sacrifice to Sita

2 Wherever he sacrifices be it (on a field) of rice or of barley of that grain he should prepare a mess of cooked food

3 One who has sacrificed may if he likes prepare elsewhere also a mess of cooked food either of rice or of barley

4 (There should be) no doubt (as to whether rice or barley is to be taken) as a rule thereon has been stated above

5 If it is impossible (to take one of the two species of corn), (that) is excluded.

6 To the east or to the north of the field on a

7 Sâṅkhâya IV 16 4

17 1 The goddess Sîtâ is as her name indicates the rustic deity of the furrow

3 Perhaps the meaning is that a person who has already once performed the Sita yajña on the field is allowed when repeating the sacrifice another time to celebrate it elsewhere and to choose at his will between rice and barley

4 A rule has been given in the Śrauta sūtra (Kat. I 9 1 Rice or barley if a Havis [is prescribed]) which shows that it is indifferent whether rice or barley is taken. Thus the sacrificer is free to elect the one or the other. At least this is the traditional meaning of this Sūtra. But possibly we had better understand it otherwise. The sacrificer should offer according to Sūtra 3, rice or barley. Whether he has to take the one or the other there can be no doubt, as the rule given above (Sūtra 2) shows that rice should be cooked, if the ceremony is performed for a rice-field and barley if for a barley field.

clean spot that has been ploughed so that the crop be not damaged

7 Or in the village because (there) both (rice and barley) are united and because no obstacle is there

8 Where he intends to cook (the sacrificial food) he establishes the fire on a place that has been smeared (with cowdung) which is elevated and which has been sprinkled (with water) strews (round the fire) Darbha grass mixed with (stalks of) that (sort of corn to which the sacrifice refers) sacrifices the two Āgva portions and Agya oblations (with the following Mantras)

9 For whom earth and heaven, the intermediate points and the chief points (of the horizon) are veiled with light that Indra I invoke here May his weapons be friendly towards us Svahā!

Whatsoever it be that I wish for at this sacrifice O killer of Vṛtra may all that be fulfilled to me and may I live a hundred autumns Svāhā!

May success prosperity earth rain eminence, excellence luck here protect the creatures Svāhā!

'In whose substance dwells the prosperity of all Vedic and worldly works, Indra's wife Sītā I invoke May she not abandon me in whatever work I do Svāhā!

Her who rich in horses, rich in cows rich in delight indefatigably supports living beings Urvara (i.e. the field) who is wreathed with threshing floors I invoke at this sacrifice the firm One May she not abandon me Svāhā!

10 He makes oblations of the cooked sacrificial food to Sītā Yagā (the goddess of sacrifice) Samā (the goddess of zealous devotion), Bhūti (the goddess of welfare)

11 Some say that the giving (of the sacrificial food to the deities) accompanies the Mantras

12 But this is excluded as the Śruti says The giving (of the oblation to the deity) accompanies the word Svaha

13 On the Kusa grass which is left over from the strewing (of grass round the fire) he offers a Bali to the protecting demons of the furrow with (the Mantra) They who are sitting towards the east with strong bows and quivers may they protect thee from the east and be vigilant and not abandon thee To them I bring adoration and I offer this Bali to them

14 Then to the south with (the Mantra), They who are sitting towards the south not winking the eyes wearing armour, may they protect thee from the south and be vigilant and not abandon thee To them I bring adoration and I offer this Bali to them

15 Then to the west with (the Mantra) The powerful ones the excellent ones prosperity earth Pārshni Sunamkuri may they protect thee from the west, and be vigilant and not abandon thee To them I bring adoration and I offer this Bali to them

16 Then to the north with (the Mantra) The fearful ones like to Vāyu in speed, may they protect

1 The quotation has not been as yet identified in the Śruti itself but the words quoted are found in Kāṭh. Śraut I 2 7

14 Some words in the beginning of the Mantra are lost We should probably write *atha dakṣuṇataḥ ye dakṣuṇato-nimishāḥ varmīṇa āsate* &c Of course it is impossible to say which is the word that is wanting before (or perhaps after) *varmīṇaḥ*.

15 Pārshni which means heel, stands here of course as the name of a protecting demon.

thee from the north on the field on the threshing floor in the house on the way and be vigilant and not abandon thee To them I bring adoration and I offer this Balī to them

17 Of another (sort of food) as the chief (food used at this sacrifice) and with the remainder of Āgya he distributes Balis as above

18 And the women should make accompanying oblations because such is the custom

19 When the ceremony is finished he should feed the Brāhmanas He should feed the Brāhmanas

End of the Second Kāṇḍa

17 See above chap 13 2

KANDA III KANDIKA 1

1 (Now shall be explained) the partaking of the first fruits (of the harvest) of a person who has not set up the (sacred Srauta) fires

2 He cooks a mess of fresh sacrificial food sacrifices the two *Agya* portions and two *Āgya* oblations (with the formulas)

'To the hundredfold armed, hundredfold valiant hundredfold blissful one the vanquisher of enemies—he who may create a hundred autumns for us Indra—may he lead us across (the gulf of) misfortune Svâhâ!

The four paths that go between heaven and earth trodden by the gods—of these (paths) lead us to that which may bring us freedom from decay and decline, O all ye gods Svâhâ!

3 Having made oblations of the mess of cooked food to the *Agrayana* deities, he makes another oblation to (Agni) *Svishtakṛit* with (the verse)

Agni make this (sacrifice) full that it may be well offered. And may the god destroy all hostile powers Come hither showing us a good path Bestow on us long life full of splendour and free from decay Svâhâ!

4 He then eats (of the fresh fruits with the

1 1 The corresponding ceremony of the Srauta ritual is related of in *Kâty IV 6*

2 A fresh *Sthâlpâka* means probably 1 *Sthâlpâka* prepared from the fresh grain of the new harvest

3 The deities of the *Āgrayana* ceremony which occupies in the Srauta ritual the place corresponding to the rite described here are Indra and Agni the *Virve devas* Heaven and Earth.

verses) May Agni eat first for he knows how the Havis (is fit for sacrifice) may he the friend of all human tribes, make the herbs blessed to us

From the good you have led us to the better ye gods! Through thee the nourishment may we obtain thee Thus enter into us O potion, bringing refreshment for the good of our children and of ourselves and pleasant

5 Or with the (verse) sacred to Annapatī (the Lord of food)

6 For barley however (he uses the Mantra), This barley, mixed with honey they have ploughed through Sarasvatī under Manu Indra was lord of the plough the hundredfold wise one, ploughers were the Maruts the exuberant givers

7 Then (follows) the feeding of the Brāhmaṇas

KANDIKA 2

1 On the full moon day of Mārgaśīrṣa the Agrahāyaṇī ceremony (is performed)

2 He cooks a mess of sacrificial food sacrifices two Agnya oblations as at the Śravanā sacrifice and other oblations with (the following verses)

The night whom men welcome like a cow that comes to them, (the night) which is the consort of the year, may that (night) be auspicious to us Svāhā!

5 The Annapatīya verse is Vāg Samh XI 83

6 Comp manav adhi Rīg veda VIII 72 2

2 2 The two oblations belonging to the Śravanā ceremony are those stated above II, 14, 4 5

2 The first verses in which the Agrahāyaṇī night is called the consort of the year or the image of the year occur elsewhere with reference to the Ekāśvātā night. See Atharva veda III 10 Taitt

The night which is the image of the year that we worship May I reach old age imparting strength to my offspring Svâhâ!

To the *Samvatsara* to the *Parivatsara* to the *Idavatsara* to the *Idvatsara* to the *Vatsara* bring ye great adoration May we undecayed unbeaten long enjoy the favour of these (years) which are worthy of sacrifices Svâhâ!

May summer winter and spring the rains be friendly and may autumn be free of danger to us In the safe protection of these seasons may we dwell, (and) may (they) last (to us) through a hundred years Svâhâ!

3 He makes oblations of the cooked food to Soma to (the Nakshatra) *Mṛgasīras*, to the full moon of *Mārgasīrsha* and to the winter

4 After he has eaten (of the sacrificial food) he throws the remainder of the flour into a basket (and then follow the same rites that have been stated above) from (the sacrificer s) going out down to their cleaning themselves

5 After the cleaning he says, The *Bali*-offering is finished

6 After they have spread out to the west of the fire a layer (of straw) and a garment that has

Samhita V 7 2 1 See also below *Pāraskarī* III, 3 5 *Samvat sara* *Parivatsara* *Idavatsara*, &c are terms designating the different years of the quinquennial period of the Yuga See Zimmer *Altindisches Leben* 369 370

4 See above II 14, 11-21 (not 19-21 as indicated by Professor Stenzler)

6 'Redescending' means that they do not sleep any longer on high bedsteads which they did from the *Śrāvaṣṭī* day till the *Āgrahāyaṇī* on account of the danger from the snakes but on the ground See the notes on *Sukhī Grāhya* IV 15 2 , 17 1

not yet been washed they redescend having bathed wearing garments which have not yet been washed the master (of the house) southward his wife to the north (of her husband and then the other persons belonging to the house) so that each younger one lies more to the north

7 Having caused the Brahman to sit down southward and having placed to the north a water pot a Samī branch, an earth clod taken out of a furrow and a stone he murmurs looking at the fire This Agni is most valiant he is most blessed the best giver of a thousand boons highly powerful May he establish us both in the highest place

8 To the west of the fire he joins his hands (and holds them) towards the east

9 With the three (verses) The divine ship (Vāg Samh XXI, 6-8) they ascend the layer (of straw)

10 He addresses the Brahman Brahman we will redescend

11 The Brahman having given his permission they redescend with (the words) Life fame glory strength enjoyment of food offspring!

12 Those who have received the initiation murmur May a good winter a good spring a good summer be bestowed on us Blessed may be to us the rains, may the autumns be blessed to us

13 With (the verse) 'Be soft to us O earth (Vāg Samh XXXV 21) they lie down on their right sides their heads turned towards the east

10 11 See the note on § 6

12 On upeta, which means a person for whom the Upanayana has been performed, see my note Sāṅkhāyana Grhya II 1 1

14 They arise with (the verse) Up¹ with life, with blessed life Up¹ with Parganya's eye with the seven spaces of the earth

15 This (they repeat) two other times with the Brahman's permission

16 Let them sleep on the ground four months (after the Pratyavarohana) or as long as they like

KANDIKA 3

1 After the Âgrahayani (full moon follow) the three Ashvakâs

2 (The Ashvaka is) sacred to Indra, to the Visve devâs to Pragapati and to the Fathers

3 (The oblations are made) with cakes flesh, and vegetables according to the order (of the three Ashvakâs)

4 The first Ashvakâ (is celebrated) on the eighth day of the fortnight

5 Having cooked a mess of sacrificial food and having sacrificed the two Agya portions he sacrifices Agva oblations with (the texts)

(a) 'Thirty sisters go to the appointed place,

14 The verse occurs, with a few differences in the Kauva Sâkhâ of the Vag Samhitâ II 7 5

3 1 On the Ashvakâs celebrated on the eighth days of the three dark fortnights following after the Âgrahayani full moon see Sâkhyana III 12 seqq Âśvalâyana II 4 Gobhila III 10

2 As there are four deities named I think it probable that they are referred to all Ashvakâs indiscriminately comp. Âśvalavana II,

4 12 Thus in the Mantras prescribed for the first Ashvaka (Sûtras 5 and 6) Indra, the Visve devâs, and Pragapati are named to the Fathers belongs the Anvashakva ceremony

3 With regard to the order of these substances the Grîhya texts differ

5 Comp. Taitt Samhitâ IV 3 11 Atharva veda III 10

(a) The thirty sisters seem to be the days of the month As to

putting on the same badge They spread out the seasons the knowing sages having the metres in their midst they walk around the brilliant ones Svâhâ!

(b) The shining one clothes herself with clouds with the ways of the sun the divine night manifold animals which are born look about in this mother's lap Svâhâ!

(c) 'The Ekâshvakâ, devoting herself to austerities, has given birth to a child to the majesty of Indra Through him the gods have conquered the hostile tribes he became the killer of the Asuras through his (divine) powers Svâhâ!

(d) 'You have made me who am not the younger (sister) the younger speaking the truth I desire this may I be in his (i.e. the sacrificer's) favour as you are, may none of you supplant the other in her work

(e) 'In my favour dwelt the omniscient one he has found a firm standing he has got a footing May I be in his (i.e. the sacrificer's) favour as you are may none of you supplant the other in her work

(f) On the five dawns follows the fivefold milking, on the cow with the five names the five seasons The five regions (of the sky) are estab

madhyekhandas comp Taitt Samh loc. cit § 1 khandasvatî ushasâ pepusâne § 2 katushomô abhavad yâ turîyâ yagnasya pakshâv rishayo bhavanti gâyatrim trishubham gagatim anushubham brîhad arkam yugânâh suvar â-bharann idam

(d) Probably one Ashvakâ addresses the others her sisters as Gayarâma explains this verse

(f) The explanation by which the fivefold milking is referred to what is called in Taitt. Brâhmana II, 2.9 the milkings of Pragâpati seems to me more than doubtful, for the milkings

lished through the fifteenfo'd (Stoma) with one common face (they look over) the one world Svâha!

(g) She who shone forth as the first, is the child of truth One (of them) bears the majesty of the waters one wanders in the courses of the sun one (in those) of the heat Savitrî shall govern one Svâhâ!

(h) She who shone forth as the first has become a cow in Yama's realm Give us milk, thou who art rich in milk year by year Svâhâ!

(i) 'She the owner of bright bulls has come to us with clouds and with light she who has all shapes, the motley one whose banner is fire Carrying on the common work leading us to old age come to us thou who art exempt from old age Ushas! Svâhâ!

(k) 'The consort of the seasons the first one has come to us the leader of days, the producer of offspring Being one thou shinest manifold, Ushas Being free from old age, thou leadest to old age everything else Svâhâ!

6 He makes offerings of the mess of cooked food with (the verses)

May the earth be peaceful the air friendly to us,

of Pragâpati are only four viz. the dark night, the moonlight, the twilight and the day

(i) Sukra-ṛishabha cannot be translated, as Professor Stenzler does, 'die schonste unter den Lichtern (Mâdhava sukreshu nakshatrâdishu sreshṭhâ) for this meaning of ṛishabhâ occurs only in later texts The word is a Bahuvrîhi compound as the Petersburg Dictionary explains it.

6 In the first verse I have omitted vyasnavai which impedes the construction and violates the metre The word has found its way into the text, no doubt, in consequence of the phrase ârgham âyur vyasnavai occurring in chap 2 2 In the second verse

may the heavens give us bliss and safety May the points (of the horizon), the intermediate points the upper points give us bliss and may day and night create long life for us Svahâ!

May the waters the rays protect us from all sides, may the creator may the ocean turn away evil The present and the future may all be safe for me Protected by Brahman, may I be well guarded Svâhâ!

May all Adityas and the divine Vasus may the Rudras and Maruts be our protectors May Pragâpati the highest lord bestow on us vigour, offspring, immortality, long life Svâha!

7 And with (the formula), To the Ashṭakâ Svâhâ!

8 The middle Ashṭakâ (is celebrated) with (the sacrifice of) a cow

9 He sacrifices the omentum of that (cow) with (the verse), 'Carry the omentum O Gâtavedas, to the fathers (Vâg Samh XXXV 20)

10 On the day following each (Ashṭakâ), the Anvashṭakâ day (he brings a sacrifice) with the left ribs and the left thigh, in an enclosure according to (the ritual of) the Pindapitr̥yagña.

11 Also to the female (ancestors he makes Pinda offerings) and pours (for them) strong liquor and water oblations into pits, and (offers) collyrium salves and garlands.

12 (He may also make oblations) if he likes to the teacher and to the pupils who have no children

akṛītaḥ is corrupt. I have translated abhayam comp Âśvalāyana II 4 14. In the third verse I have left out mayi, as Professor Stenzler has done in his translation

13 And in the middle of the rainy season (there is) a fourth Ashṭakâ on which vegetables are offered

KANDIKA 4

1 Now the building of the house

2 Let him have his house built on an auspicious day

3 Into the pits (in which the posts shall be erected) he pours an oblation with (the words) To the steady one the earth demon, svahâ !

4 He erects the post

' This navel of the world I set up a stream of wealth promoting wealth Here I erect a firm house may it stand in peace, dropping ghee

Rich in horses and cows, rich in delight be set up for the sake of great happiness To thee may the young calf cry, to thee the lowing cows the milk-cows

To thee (may) the young child (go), to thee the calf with its companions to thee the cup of Parisrut, to thee (may they go) with pots of curds

13 I have stated in the note on Sankhâyana III 13 1 my reasons for believing that the true reading of this Sutra is not madhyâ varshe (in the middle of the rainy season) but maghyavarshê (the festival celebrated during the rainy season under the Nakshatra Maghâs) There are no express rules given with regard to the third Ashṭakâ but I think we should understand this Sûtra as involving a statement on that Ashṭakâ (The third Ashṭaka) and the fourth on the Mâghyavarsha day are Sâkashṭakâs (Ashṭakâs on which vegetables are offered). Sâkhâyana (Grîhya III 13, 1) declares that the ritual of the fourth Ashṭakâ is identical with that of the second.

4, 3 Ârvalâyana Grîhya II, 8 15

4 On gagadaiś saha (in the third verse) see my note on Sâkhâyana-Grîhya III 2 9

‘The consort of Peace, the great one, beautifully attired—bestow on us, O blessed one wealth and manly power which may be rich in horses and cows, full of sap like a tree’s leaf May our wealth increase here, clothing itself with prospering—with (these four Mantras) he approaches the four (posts)

5 Having established the fire inside (the house) having made the Brahman sit down towards the south, having placed a water pot to the north and cooked a mess of sacrificial food, he goes out (of the house), and standing near the door he addresses the Brahman, Brahman, I enter (the house)!’

6 When the Brahman has given his consent he enters with (the formula) To right I advance to luck I advance!

7 Having prepared Âgya and sacrificed two Âgya oblations with (the two parts of the Mantra), ‘Here is joy (Vâg Samh VIII 51 a), he sacrifices other oblations with (the verses)

(a) Vâstoshpati! Receive us (into thy protection), give us good entering and drive away from us evil For what we ask thee, with that favour us be a saviour to us, to men and animals Svâhâ!

(b) Vâstoshpati! Be our furtherer, make our wealth increase in cows and horses O Indu (i e Soma) Free from decay may we dwell in thy friendship, give us thy favour, as a father to his sons Svâhâ!

(c) Vâstoshpati! Let us be in a fellowship with thee, which may be valiant, joyful, and well proceeding Protect our wishes when we rest and

when we do our work Protect us always ye (gods) and give us welfare. Svahâ!

(d) Driving away calamity Vâstoshpati, assuming all shapes be a kind friend to us Svâhâ!

8 He makes offerings of the mess of cooked food (with the following Mantras)

(a) Agni Indra Bṛhaspati the Visve devâs I invoke Sarasvatî and Vâgî Give me a dwelling place, ye vigorous ones Svâhâ!

(b) To all the divine hosts of serpents, to the Himavat the Sudarsana (mountain) and the Vasus Rudras Adityas, Îsâna with his companions to all these I apply Give me a dwelling-place ye vigorous ones Svâhâ!

(c) To forenoon and afternoon both together with noon, to evening and midnight to the goddess of dawn with her wide path to all these I apply Give me a dwelling-place ye vigorous ones Svâhâ!

(d) 'To the Creator and the Changer to Visva karman to the herbs and trees to all these I apply Give me a dwelling-place ye vigorous ones Svâhâ!

(e) To Dhâtṛ and Vîdhâtṛ and to the Lord of treasures together with them, to all these I apply Give me a dwelling place ye vigorous ones Svahâ!

(f) 'As a lucky a happy (place) give me this dwelling-place Brahman and Pragâpati and all deities Svâhâ!

9 After he has partaken (of the sacrificial food) let him put into a brass vessel the different things which he has brought together Udumbara leaves with strong liquor, green turf, cowdung curds,

8 a. Vâgî is, as the name shows the goddess of quick vigour Gayarâma explains Vâgî a name of Sitâ as a personification of food

b Comp Ârvalâyana II 1, 14 On gagada, comp above § 4

y ghee, Kusa grass, and barley, and let him sprinkle the seats and shrines (for the images of gods)

He touches (the wall and the posts) at their northern juncture with (the words) 'May luck and protect thee at thy eastern juncture'

He touches (them) at their southern juncture (the words) 'May sacrifice and sacrificial fee protect thee at thy southern juncture'

He touches (them) at their western juncture (the words), 'May food and the Brâhmana protect thee at thy western juncture'

He touches (them) at their northern juncture (the words) 'May vigour and delight protect thee at thy northern juncture'

He then goes out (of the house) and worships quarters (of the horizon the east) with (the words), 'May Ketâ (I e will ?) and Suketâ (I e will ?) protect me from the east'

Ignis is Ketâ the Sun is Suketâ to them I apply, to them be adoration, may they protect me from the east

Then to the south 'May that which protects that which guards, protect me from the south' Day is that which protects, the Night is that which guards, to them I apply, to them be adoration may they protect me from the south

Then to the west 'May the shining one and the waking one protect me from the west' Light is the shining one, Breath is the waking one, to them I apply, to them be adoration, may they protect me from the west

Then to the north 'May the sleepless one and the lumbering one protect me from the north'

The Moon is the sleepless one the Wind is the not slumbering one to them I apply to them be adoration may they protect me from the north

18 When (the house) is finished he enters it with (the formulas)

'Law the chief post! Fortune the pinnacle! Day and night the two door-boards!'

Indra's house is wealthy protecting that I enter with my children with my cattle with everything that is mine

'Hither is called the whole number (of relatives) the friends whose coming is good Thus (I enter) thee, O house May our dwellings be full of inviolable heroes from all sides!'

19 Then (follows) feeding of the Brahmanas

KANDIKA 5

1 Now (follows) the putting up of the water-barrel

2 To the north east he digs a pit like (the pit for) a sacrificial post strews into it Kusa grass, fried grains fruits of the soap tree and other auspicious things and therein he establishes the water barrel with (the words), The sea art thou

3 He pours water into it with (the verse) Ye

18 Comp Sāṅkhāyana Gṛhya III 3 7 seq chap 4 10 The comparison of Sāṅkhāyana shows that we have to divide saha prayāṣa pasubhiḥ saha yan me kīṇid āsty, upahūtaḥ &c Sādhu samvṛtaḥ (if the reading is correct) seems to me to be the nom plur of sādhusamvṛt. I understand this to be a Bahuvrīhi compound in which samvṛt means the approaching In Atharva veda VII 60 4 we have sakhāyaḥ svādusamṛudaḥ. After sāle a verb meaning I enter or something like that has been lost.

5, 3 Rīg veda X, 30 12

waters rich in wealth ye possess goods Ye bring us good insight and immortality Ye are the rulers over wealth and blessed offspring May Sarasvati give strength to him who praises her! —

4 And with the three (verses), 'O waters ye are (Vāg Samhitā XI 50 seqq)

5 Then (follows) feeding of the Brāhmanas

KANDIKA 6

1 Now the cure for headache

2 Having moistened his hands, he passes them over his eye brows with (the verse) From the eyes from the ears, from the whiskers, from the chin from the forehead, I drive away this disease of the head

3 If (only) one side (of the head aches, he recites the verse) 'Cleaver! Thou with the disfigured eyes! White-wing! Renowned one! And thou with the various-coloured wing! Let his head not ache'

4 Then it will get better

KANDIKA 7

1 (Now will be declared) the making water round about a servant who is disposed to run away

2 While (the servant) is sleeping, he should discharge his urine into the horn of a living animal, and should three times walk round him turning his left side towards him and sprinkle (the urine) round him,

3 Utula parimehañ It is probable that utula, as meaning one who habitually runs away, is connected with the use of that word as the name of a tribe in the north west of India

with (the verse), From the mountain (on which thou art born), from thy mother from thy sister from thy parents and thy brothers from thy friends I sever thee

Run-away servant I have made water round thee. Having been watered round where wilt thou go ?

3 Should he run away (nevertheless his master) should establish a fire that has been taken from a wood that is on fire, and should sacrifice (in that fire) Kusa plates (used for protecting the hands when holding a hot sacrificial pan) that have been anointed with ghee, with (the formula) May the stumbler stumble round thee may he tie thee with Indra's fetter loosen thee for me and may he lead another one up (to me)'

4 Then he will quietly remain (in his master's house)

KANDIKÂ 8

1 The spit or (sacrificed to Rudra)

2 It procures (to the sacrificer) heavenly rewards cattle sons wealth renown, long life

3 Having taken the sacred domestic fire to the

3 Ukhâ yabhyâm grîhyate tâv māvau Comm on Katyâyana Sraut XVI 4 2

In the Mantra I propose to read *pari tvâ hvalano* &c *Nivṛtṭendravirudhaḥ* seems to be corrupt it seems to be a compound of *nivṛtta*, a second member which is doubtful, and *virudh* (the plant) The meaning may have been giving it up to consume the plants

4 This Sutra is word for word identical with chap 6 4

8, 1 Ârvalayana Grîhya IV 8

2 Ârvalâyana, loc cit § 35

3 The outspreading is the establishing of the three sacred Srauta fires so that the Grîhya fire is considered as the Gârhapatya and the Âhavanîya and Dakṣhivâgni are taken from it

forest and having performed the outspreading he should sacrifice the animal to Rudra

4. One that is not gelded

5 Or (it may be) a cow on account of the designation

6 Having cooked the omentum a mess of sacrificial food and the portions cut off (of the victim) he sacrifices the omentum to Rudra the fat to the Air and the cut-off portions together with the mess of cooked food to Agni Rudra Sarva Pasupati, Ugra Asani Bhava Mahadeva, Īsāna

7 (Then follows a sacrifice to) Vanaspati

8 (To Agni) Svishṭakṛt at the end

9 Then (follows) the sprinkling round to the different quarters (of the horizon)

10 After the sprinkling has been performed they sacrifice the Patnī-samyaga offerings to Indrāni Rudrāni Sarvāni Bhavāni, and Agni Grīhapati

11 The blood he offers in leaves on (grass) bunches as a Balī to Rudra and to his hosts with (the Mantras)

‘The hosts Rudra, which thou hast to the east, to them this Balī (is given) To them and to thee be adoration!

‘The hosts Rudra, which thou hast to the south
to the west to the north upwards

5 On account of the designation of the sacrifice as *śīla gava*

6 Āśvalāyana, loc. cit § 19

9 Gayarāma *disām vyāghāraṇam kartavyam iti sūtraśeṣaḥ taḥ ka vasayā bhavati yathāgnishomiye*

10 On the Patnī samyāga offerings so called because they are chiefly directed to the wives of the gods, see Hillebrandt Neu und Vollmondsopfer, pp 151 seqq

11 Āśvalāyana loc cit § 22

downwards to them this Balī (is given) To them and to thee be adoration !

12 The contents of the stomach and of the entrails, besmeared with blood, he throws into the fire or buries them in the earth

13 Having placed the animal so that the wind blows from himself to it, he approaches it with the Rudra hymns or with the first and last Anuvāka

14 They do not take anything of that animal to the village

15 Thereby (also) the cow-sacrifice has been declared

16 (It is combined) with (the offering of) milk rice, (the rites) not corresponding (to that special occasion) are omitted

17 The sacrificial fee at that (sacrifice) is a cow of the same age (as the victim)

KANDIKÂ 9

1 Now the letting loose of the bull

2 (The ceremony) has been declared in the cow-sacrifice

3 (It is performed) on the full moon day of Kārttika or on the (day on which the moon stands in conjunction with) Revatī in the Āsvayuga month

4. Having set a fire in a blaze in the midst of the

12 As to uvadhya comp Āśvalāyana § 28

13 The Rudra hymns form the sixteenth Adhyāya of the Vāgasaneyi Samhitā Either that whole Adhyāya or the first and last Anuvāka of it is recited

15 Gobhila III 6

9, 1 seqq Comp Sāṅkhāyana III 11

2 See above chap 8 15 3 Sāṅkhāyana, loc cit § 2

4 Sāṅkhāyana, § 3 Of course in Professor Stenzler's translation in der Mitte der Küche is a misprint for 'in der Mitte der Kühe

cows and having prepared Agya, he sacrifices six (oblations) with (the Mantras), 'Here is delight (Vâg Samh VIII, 51)

5 With (the verses) May Pûshan go after our cows, may Pûshan watch over our horses may Pûshan give us strength'—he sacrifices of (the sacrificial food) destined for Pûshan

6 After murmuring the Rudra hymns they adorn a one coloured or a two-coloured (bull) who protects the herd or whom the herd protects Or it should be red deficient in no limb, the calf of a cow that has living calves and is a milk giver and it should be the finest (bull) in the herd And besides they should adorn the best four young cows of the herd and let them loose with this (verse) This young (bull) I give you as your husband run about sporting with him your lover Do not bring down a curse upon us by nature blessed ones May we rejoice in increase of wealth and in comfort'

7 When (the bull) stands in the midst of the cows, he recites over it (the texts beginning with) Bringing refreshment down to the end of the Anuvâka (Vâg Samh XVIII, 45-50)

8 With the milk of all (the cows) he should cook milk-rice and give it to the Brâhmanas to eat

5 Rig veda VI, 54 5 Sâṅkhâyaṇa, § 5

6 Sâṅkhâyaṇa §§ 6-14 On the Rudra hymns see above chap 8 § 13 Perhaps the words mâ naḥ râpta are corrupt the correct reading may possibly be mâ vasthâta

7 Sâṅkhâyaṇa, § 15 There is no Mantra in the Vâgasaneyi Samhitâ beginning with the word mayobhûḥ but this word occurs in the middle of XVIII 45 a, the texts which he recites begin at that word and extend down to the end of the Anuvâka It is clear that mayobhûḥ was intended in the original text from which both Sâṅkhâyaṇa and Pâraskara have taken this Sûtra as the Rik Prâtika, Rig-veda X, 169, 1

- 9 Some also sacrifice an animal
 10 The ritual thereof has been declared by the
 (ritual for the) spit ox

KANDIKA 10

- 1 Now the water libations (which are performed
 for deceased persons)
 2 When (a child) that has not reached the age of
 two years dies his father and mother become impure
 3 The other (relations) remain pure
 4 (The impurity lasts) through one night or three
 nights
 5 They bury the body without burning it
 6 If (a child dies) during the impurity of his
 mother (caused by the child's birth), the impurity
 lasts till the (mother's) getting up (from child bed)
 in the same way as the impurity caused by a child's
 birth
 7 In this case (of the child being younger than
 two years) no water libations (are performed)
 8 If a child of more than two years dies all his
 relations should follow (the corpse) to the cemetery—
 9 Singing the Yama song and murmuring the
 Yama hymn according to some (teachers)
 10 If (the dead person) has received the initiation

- 9 According to the commentators a goat is sacrificed
 10 See chap 8
 10 2 Manu V, 68, Yâgñavalkya III 1
 7 Manu V 68 Yâgñavalkya III 1
 9 The Yama song is stated to be the second verse of Ta tiriya
 Âraṇyaka VI 5 3 (He who day by day leads away cows horses
 men, and everything that moves Vivasvat's son Yama is insatiable
 of the five human tribes) the Yama hymn is Rîg veda X 14
 Comp Yâgñavalkya III 2
 10 The bhûmîgoshana (election of the site for the Smaśāna) is

(the rites) from the election of the site (for the Smaśāna) down to their descending into water (in order to bathe themselves) are the same as those prescribed for persons who have set up the (sacred Srauta) fires

11 They burn him with his (sacred) domestic fire if he has kept that,

12 Silently, with a common fire, other persons

13 They should ask one who is related (to the deceased person) by blood or by marriage, for (his permission to perform) the water-libation, in the words 'We shall perform the libation

14. (He replies) 'Do so now and never again if the deceased person was not a hundred years old

15 (He says) only 'Do so if he was

16 All relations (of the deceased), to the seventh or to the tenth degree, descend into water

17 If dwelling in the same village, (all) as far as they can trace their relationship

18 They wear (only) one garment, and have the sacred cord suspended over the right shoulder

19 With the fourth finger of the left hand they spirt away (the water) with (the words) 'May he drive evil away from us with his splendour (Vāg Samh XXXV, 6)

20. Facing the south they plunge (into the water)

21 They pour out with joined hands one libation of water to the deceased person with (the words), 'N N ! This water to thee'

22 When they have come out (of the water) and

treated of in Satapatha Brāhmaṇa XIII 8, 1 6 seqq, Kātyāyana Śrauta-sūtra XXI, 3, 15 seqq On the bath taken after the ceremony, see Satapatha Brāhmaṇa XIII 8 4 5, Kātyāyana XXI 4 24

16 Yāgñavalkya III, 3

22 Yāgñavalkya III, 7 apavadeyus tām itihasaḥ purātanaḥ

have sat down on a pure spot that is covered with grass (those who are versed in ancient tales) should entertain them (by telling such tales)

23 They return to the village without looking back, in one row the youngest walking in front.

24 In the doors of their houses they chew leaves of the *Pikumanda* (or *Nimba*) tree, sip water touch water, fire, cowdung white mustard seeds and oil tread upon a stone and then they enter

25 Through a period of three nights they should remain chaste sleep on the ground do no work and charge nobody (to do it for them)

26 Let them eat food which they have bought or received (from others) (they should eat it) only in the day time (and should eat) no meat

27 Having offered to the deceased person the *Pinda* naming his name at the washing at the offering (of the *Pinda*) and at the second washing—

28 They should that night put milk and water in an earthen vessel into the open air with (the words) 'Deceased one, bathe here'

29 The impurity caused by death lasts through three nights,

30 Through ten nights according to some (teachers)

31 (During that period they) should not perform *Svâdhyaya* (or study the Vedic texts for themselves)

23 *Yâgñavalkya* III 12

24 *Yâgñavalkya* III 12 13

25 26 *Yâgñavalkya* III 16 *Manu* V 73, *Vasishtha* IV 15

27 See on the washing and on the offering of the *Pinda* *Kâtyâyana-Srauta-sûtra* IV 1 10 11 *Comp Weber Indische Studien* X, 82

28 *Yâgñavalkya* III 17

29 30 *Yâgñavalkya* III 18, *Manu* V 59

32 They should intermit the standing rites except those performed with the three (Srauta) fires,

33 And (with the exception of those performed) with the (sacred) domestic fire according to some (teachers)

34 Others should perform (those rites for them)

35 Those who have touched the dead body should not enter the village until the stars appear

36 If (they have touched it) in the night-time (they should not enter) till sunrise

37 The entering and what follows after it is the same (for these persons) as for the others

38 (Their) impurity lasts through one or two fortnights

39 The same (rites should be performed) when the teacher (has died),

40 Or the maternal grandfather or grandmother,

41 Or unmarried females

42 For those who were married the others should do it,

43 And they for the (others)

44 If one dies while being absent on a journey, (his relations) shall sit (on the ground as prescribed for impure persons) from the time when they have heard (of his death), performing the water libation

37 The position of this Sūtra after 35 36 seems to me to indicate that it refers to those who have touched the dead body, comp Yagñavalkya III 14 pravesanâdikam karma pretasamsparśnām api I believe that the same persons are concerned also in Sūtra 38

42 I e the husband and his relatives Comp Vasishtha IV 19

43 A married female should perform the rites for her husband and his relatives See Professor Buhler's note on Vasishtha IV 19 S. B. E. XIV 28

44 Yagñavalkya III 21 Manu V 75 76 Comp Gautama XIV 37 Vasishtha IV 14.

(at that time) until the period (of their impurity) has expired

45 If (that period has already) elapsed through one night or three nights

46 Optional s the water libation for an officiating priest a father-in-law a friend for (distant) relations for a maternal uncle and for a sister's son

47 And for married females

48 On the eleventh day he should give to an uneven number of Brâhmanas a meal at which meat is served

49 Some also kill a cow in honour of the deceased person

50 When the *Pindas* are prepared the deceased person if he has sons shall be considered as the first of the (three) Fathers (to whom *Pindas* are offered)

51 The fourth one should be left out

52 Some (make *Pinda* offerings to a deceased person) separately through one year (before admitting him to a share in the common *Pitryagña*)

53 But there is a rule There can be no fourth *Pinda* —for this is stated in the *Sruti*

54 Every day he shall give food to him (e to the deceased person) and if he was a *Brahmana* a vessel with water

55 Some offer also a *Pinda*

47 See above § 4-

51 See *Sankhayana Grîhya* IV 2 8

52 *Sankhayana Grîhya* VIII 2 Comp the description of the *Sapindikarana* *ibid.* chap 3

53 There would be four *Pindas* if one were to be offered to the recently deceased person and three others to those Fathers who had received *Pinda* offerings before his death Therefore one of these three Fathers is omitted see § 51

54 Comp *Āpastamba* I 13 1 *Bauhitāna* II 11 3

KANDIKA 11

1 If an animal (is to be sacrificed) let him wash it if it is not a cow let him walk round the fires and drive in front (of them) a Palâsa branch into the ground

2 The winding (of a Kusa rope) round (that branch), the touching (of the animal with the grass blade), the binding (of it to the branch) and the sprinkling (of the animal with water) should be performed in the way prescribed (in the Srauta sūtra) and whatever else (is to be done)

3 After he has sacrificed the two oblations before and after the killing of the animal, (he) silently (sacrifices) five other (oblations directed to Pragapatī)

4 And the omentum is taken out (of the killed animal) He should besprinkle it (with water) and name the deity (to whom the sacrifice is directed)

5 (He should name that deity also) at the touching (of the animal with the grass blade) at (its) being bound (to the branch) at its being sprinkled (with water) and at (the preparation and oblation) of the mess of cooked food

6 After he has sacrificed the omentum he cuts off the Avadâna portions

11 1 The branch replaces the sacrificial post (yupa) of the Srauta ritual As to *agrena* comp Katy Sraut VI 2 11 and the commentary

2 See Kâty Sraut VI 3 15 on the *parivyayana* *ibid* §§ 19 26 on the *upakarana* § 7 on the *nyogana* § 33 on the *prol shana*

3 Kâtyâyana VI 5 2 He sacrifices (Âgya) with the words Svâha to the gods § 24 He sacrifices (Âgya) with the words To the gods svâhâ In the commentary on § 25 these two oblations are called *paripasavyahuti*

4 See Kâtyâyana VI 6 13 *Asvalâyana Grhyâ* I 11 10

5 See above Sûtra 2

- 7 All of them or three or five
 8 He sacrifices the Avadâna portions together with the mess of cooked food
 9 A limb of the animal is the sacrificial fee
 10 At (a sacrifice) directed to a special deity he should sacrifice (an animal) belonging to that deity should make a portion for that (god) and should say to him (i.e. to the messenger who is to convey that offering to a place sacred to that deity) Take care that this may reach that (god)
 11 If there is a river between (the sacrificer and that sacred place) he may have a boat made, or he may dispense with this

KANDHA 12

- 1 Now (follows) the penance for a student who has broken the vow of chastity
 2 On a new-moon day he shall sacrifice an ass on a cross-road (to the goddess Nirriti)
 3 (And) he shall offer a mess of cooked food to Nirriti
 4 The Avadâna portions are sacrificed into water (and not into fire)

7 The complete number of the Avadanas (i.e. the portions of the killed animal which have to be cut off such as the heart the tongue, &c) is eleven, see Kâty Sraut VI 7 6 Ârvalayana Grîhya I 11 1.

8 Ârvalâyana Grîhya loc. cit. § 13

10 11 The way for interpreting these Sûtras is shown by Ârvalayana Grîhya I 12 I do not think that they have anything to do as Gayarama states with reference to Sûtra 11 with the offering due to a relative who has died while being absent on a journey (chap 10 44)

12 1 See the parallel passages quoted by Professor Buhler in his note on Âpastamba I 26 8 (S B L. II 85) and beside, Kâtyâyana I 1 13 seqq Gautama XXIII 17 &cqq &c

4 This Sûtra is identical with Kâtyâyana I 1 16

5 The Puroḍāsa (or sacrificial cake), which belongs to the animal sacrifice is cooked on the ground (and not in the Kapālas)

6 (The guilty person) should put on the skin (of the ass)

7 With the tail turned upwards according to some (teachers)

8 He should through one year go about for alms proclaiming his deed

9 After that time he sacrifices two Agya oblations with (the formulas), O Lust, I have broken my vow of chastity I have broken my vow of chastity O Lust To Lust svaha!—'O Lust I have done evil I have done evil O Lust To Lust svâhâ!'

10 He then approaches (the fire) with (the verse) May the Maruts besprinkle me may Indra, may Bṛihaspati, may this Agni besprinkle me with off spring and with wealth

11 This is the penance

KANDIKA 13

1 Now the entering of a court of justice

2 He approaches the court with (the words) Court! Thou that belongest to the Angiras! Trouble art thou by name vehemence art thou by name Thus be adoration to thee!

3 He then enters (the court) with (the words) '(May) the court and the assembly the two unani

5 This Sûtra is identical with Kâtyâyana I 1 15

9 Baudhâyana II 1 34 10 Baudhâyana II 1 35

13 2 The regular Sandhu would be sabha (for sabhe) angirasî instead of which the text has sabhângirasî

3 In Sanskrit the words sabha (court) and samiti (assembly) are of feminine gender I have translated upa mâ sa tish/het in the sense indicated by Pāṇini I 4 87

rous daughters of Pragapati (protect me) May one who does not know me be below me May (all) people be considerate in what they say

4 When he has arrived at the assembly he should murmur Superior (to my adversaries) I have come hither brilliant not to be contradicted The lord of this assembly is a man insuperable in his power

5 Should he think, This person is angry with me he addresses him with (the verses) The destroying power of wrath and anger that dwells here on thy forehead that the chaste wise gods may take away

Heaven am I and I am Earth, we both take away thy anger, the she mule cannot bring forth offspring N N¹

6 But if he should think This person will do evil to me he addresses him with (the words), I take away the speech in thy mouth I take away (the speech) in thy heart Wheresoever thy speech dwells thence I take it away What I say is true Fall down inferior to me

7 The same is the way to make (a person) subject (to one's self)

KANDIKA 14

1 Now the mounting of a chariot (is declared)

2 After he has given the order, 'Put the horses to it and it has been announced They are he goes to (the chariot saying) This is the Virāḡ and touches the two wheels

5 Perhaps we should read garbhenaśvataryāḥ saha we take away thy anger together with the offspring of the she mule (that cannot foal) Comp Kullavagga VII 2 5 S B E XX 238

6 It is impossible to give a sure restoration of this corrupt Mantra Perhaps we should read something like this ā te vāḥam āsya ā te hr̥daya ādāde Comp Hirany Gr̥hya I 4 26

3 The right (wheel) with (the words) The Rathantara art thou —

4 The left with (the words), 'The Bṛzhat art thou —

5 The pole with (the words) The Vāmadevyā art thou

6 He touches the interior of the chariot with his hand (saying), The two Ankas the two Nyankas which are on both sides of the chariot, which move forward with the rushing wind, the far-darting one with keen senses the winged one, may these fires, the promoters, promote us'

7 With (the words) Adoration to Māṇikāra he drives on the beast on the right side

8 (If going in his chariot) toward (images of) gods let him descend (from the chariot) before he has reached them if toward Brāhmaṇas just before (reaching them) if toward cows when amid them, if toward fathers when he has reached them

9 A woman or a Vedic student shall not be charioteers

14 6 The meaning of ankau and nyankau cannot be determined as far as I can see. The commentators explain the words as the two wheels and the two sides of the chariot, or as the two right wheels and the two left wheels of a four wheeled chariot. Professor Zimmer (*Altindisches Leben* pp 251 seq) compares anka with *अङ्ग* and says Mit ankau (resp anku) ware daher die obere Erfassung des Wagenkastens (kosa vandhura) bezeichnet, mit nyankau (resp nyankū) ein zu grösserer Befestigung etwas weiter unten (m) herumlaufender Stab. To me it seems that ankau and nyankau are to be understood both as designations of certain parts of the chariot and as names of different forms of Agni dwelling in the chariot.—Comp Taittirīya Saṃhitā I, 7 7 2, *Pankā vimsa* Brāhmaṇa I 7 5

7 The name of the demon Māṇikāra occurs as far as I know only here

10 Having driven a moment beyond (the point to which he intends to go) he should murmur Here is rest rest here (Vag Samh VIII 51)

11 Some add (the words) 'Here shall be no rest

12 If the chariot is weak he should murmur after he has mounted it May this your chariot O Asvins suffer no damage on bad ways or by being overthrown

13 If the horses run away with the chariot he should touch the post (?) or the earth and should murmur 'May this your chariot O Asvins suffer no damage on bad ways or by being overthrown

14 Thus he will suffer no harm and no damage

15 When he has finished his way and has unyoked the horses, let him have grass and water given to them 'For thus satisfaction is given to the beast that draws (the cart) —says the Sruti

KANDIKA 15

1 Now how he should mount an elephant

2 He goes to the elephant and touches it (saying) 'The elephants' glory art thou. The elephants honour art thou

3 He then mounts it with (the words) With Indra's thunder-bolt I bestride thee Make me arrive safely

4 Thereby it has also been declared how he should mount a horse

11 If the reading of the text is correct the meaning would seem to be We will rest here for a while but then we will go further

13 I cannot say what the post (stambha) here means it may be a part of the chariot Gayarama has dhvaga-stambha, i.e. the staff of a flag which we are to suppose was carried on the chariot This may be the right explanation

15 Satapatha Brahmana I 8 2 9

5 When he is going to mount a camel he addresses it 'Thou art the son of Tvashtri Tvashtri is thy deity Make me arrive safely

6 When he is going to mount a he ass, he addresses it 'A Sūdra art thou a Sūdra by birth To Agni thou belongest with twofold sperm Make me arrive safely

7 A path he addresses Adoration to Rudra who dwells on the paths Make me arrive safely

8 A cross road he addresses Adoration to Rudra who dwells at the cross roads Make me arrive safely

9 When he intends to swim across a river he addresses it Adoration to Rudra who dwells in the waters Make me arrive safely

10 When going on board a ship he addresses her The good ship (Vāg Samh XXI 7)

11 When going to cross (the river) he addresses (the ship) 'The well protecting (Vag Samh XXI 6)

12 A forest (through which he is wandering) he addresses Adoration to Rudra who dwells in the forests Make me arrive safely

13 A mountain (which he is going to cross) he addresses Adoration to Rudra who dwells on the mountains Make me arrive safely

14. A burial-ground he addresses Adoration to Rudra who dwells among the Fathers Make me arrive safely

15 A cow stable he addresses Adoration to Rudra who dwells among the dung heaps Make me arrive safely

6 The he ass has twofold sperm because he begets both asses and mules. Tattvīya Samhātā VII 1 1 2

16 And wheresoever else it be let him always say Adoration to Rudra For the Sruti says Rudra is this universe

17 If the skirt (of his garment) is blown upon him (by the wind) he addresses (that skirt) A skirt art thou Thou art not a thunder bolt Adoration be to thee Do no harm to me!

18 The thunder he addresses May the rains be friendly to us may (Indra's) darts be friendly to us—may they be friendly to us which thou throwest O killer of Vṛtra

19 A howling jackal he addresses 'Friendly by name' (Vag Samh III 63)

20 A shrieking bird he addresses Golden winged bird who goest where the gods send thee! Messenger of Yama adoration be to thee! What has the Kârkârîṇa told thee?

21 A tree that serves as a mark (of a boundary &c) he addresses May neither the flash of lightning (destroy thee) nor axe nor wind nor punishment which the king sends May thy shoots grow up may rain fall on thee, in safety from the wind May fire not destroy thy root. Blessing on thee, O lord of the forest! Blessing on me O lord of the forest!

22 If he receives something (given to him) he accepts it with (the formula) May Heaven give thee, may the Earth accept thee Thus (the thing given) does not decrease to him who gives it, and what he receives increases

19 The play on words is untranslatable jackal is *śivâ* friendly *śivâḥ*

20 I do not know the meaning of *kârkârîṇaḥ* Gayarama takes it for a genitive standing instead of an accusative and explains it by *asmadbhaktam*

23 If boiled rice is given to him he accepts it with (the formula) May Heaven &c and he partakes thereof twice with (the formulas) May Brahman eat thee! — May Brahman partake of thee!

24 If gruel is given to him (as above) three times with (the formulas) May Brahman eat thee! — May Brahman partake of thee! — May Brahman drink thee!

KÂNDIKA 16

1 Now each time after a lesson (of the Veda) is finished in order to prevent his forgetting (the texts he has studied the following prayer should be recited)

May my mouth be skilful my tongue be honey-sweet speech With my ears I have heard much do not take away that which I have heard which dwells in me

The Brahman's word art thou the Brahman's stand art thou the Brahman's store house art thou Fulfilment art thou peace art thou unforgetfulness art thou enter into my store house of the Brahman With the voice I cover thee! With the voice I cover thee! May I be able to form the vowels, to produce, to hold fast and to utter the guttural pectoral dental and labial sounds May my limbs grow strong my voice breath eye ear honour and power What I have heard and studied may that be fixed in my mind may that be fixed in my mind

End of the Third Kânda

End of Pâraskara's Grîhya-sûtra.

16 1 As to anurâkarana, comp anurâkarishu above, II 4 3 Possibly we should read gihvâ me madhumad vatah

KHÂDIRA-GR/HYA-SÛTRA

INTRODUCTION

TO THE

KHÂDIRA-GRÎHYA-SÛTRA

AMONG the Grantha MSS collected by the late Dr Burnell and now belonging to the India Office Library there are some MSS (numbers CLXXII and following of the Catalogue) of a *Grîhya sûtra* hitherto unpublished, which is ascribed to Khâdirâkârya. It belongs to the *Drâhyâyana* school of the *Sâma veda*, which prevails in the south of the Indian peninsula¹ and it is based on the *Gobhiliya-sûtra*, from which it has taken the greater number of its aphorisms just as the *Drâhyâyana Srauta-sûtra* as far as we can judge at present is nothing but a slightly altered redaction of *Lâtyâyana*. Like the *Gobhila Grîhya* it very seldom gives the Mantras in their full extent but quotes them only with their *Pratîkas* and it is easy to identify these quotations in the *Mantrabrâhmaṇa* (published at Calcutta 1873) which contains the texts prescribed by *Gobhila* for the *Grîhya* ceremonies.

The *Khâdira Grîhya* has evidently been composed with the intention of abridging *Gobhila's* very detailed and somewhat lengthy treatise on the domestic rites. Digressions such as, for instance that introduced by the words *tatra ihad ahuḥ* *Gobhila* I 2, 10-27 or such as *Gobhila's* explication of the terms *paurṇamâsi* and *amâvâsya* I, 5 7 seqq or most of the regulations concerning the *Sakvâryas* III 3, or the *Slokas* IV, 7, are invariably left

¹ See Dr Burnell's Catalogue p. 36

² Weber Vorlesungen über indische Literaturgeschichte (2nd edition) p. 87

Almost the entire difference between this *Sûtra* and that of *Lâtyâyana* lies in the of the matter treated of, which is in itself very nearly the same in both texts, and is expressed in the words. Comp 111

out and in the descriptions of the single ceremonies throughout the principal points only are given with the omission of all words and of all matter that it seemed possible to dispense with. On the other hand the arrangement of the Sûtras has undergone frequent changes in which the compiler clearly shows his intention of grouping together more carefully than was done in the original text the Sûtras which naturally belong to each other. Of the Sûtras of the Khâdira Grîhya which cannot be identified in Gobhila several are to be traced back to Lâtyâyana or we should perhaps rather say, to Drâhyâyana. Thus Khâd I 1 14 *mantrantam avyaktam parasyadigraha nena vidyat* evidently corresponds to Lâtyayana I 1, 3 *uttarâdih pârvântalakshanam* and Khâd I 1 24 *avyavrittîm yagnangair avyavayam kekhet* is identical with Lâty I 2 13 *avyavâyo vyâvrittis ka yagnânga h*.

Upon the whole though certainly the Khâdira Grîhya does not contain much matter which is not known to us from other sources it notwithstanding possesses a certain interest, since it shows by a very clear example how a Sûtrakâra of the later time would remodel the work of a more ancient author trying to surpass him by a more correct arrangement and especially by what became more and more appreciated as the chief accomplishment of Sûtra composition the greatest possible succinctness and economising of words. To an interpreter of Gobhila the comparison of the Khâdira Grîhya no doubt will suggest in many instances a more correct understanding of his text than he would have been likely to arrive at without that aid, and perhaps even readings of Gobhila which seemed hitherto subject to no doubt, will have to give way to readings supplied by the Grantha MSS of the Khâdira Grîhya. Thus, Gobhila III 8 16 I do not hesitate to correct *asamsvadam*, on the authority of Khâd III 3 13, into *asamkhâdam* or *asamkhâdan*¹.

¹ Comp Pâraskara II 10 15 and the quotations given by Bohtlingk Roth s v *sam khâd*. Forms derived from the two roots *khâd* and *svad* are frequently interchanged in the MSS see the two articles in the Dictionary.

As the text of the Khādīra Gṛīhya is very short and has not yet been published it has been printed at the foot of the page together with references to the parallel passages of Gobhila. For further explanations of the single Sūtras, I refer to my translation of Gobhila which will form part of the second volume of the Gṛīhya sūtras where I shall also hope to give some extracts from Rudraskanda's commentary on the Khādīra Gṛīhya.

KHÂDIRA-GRHYA-SÛTRA

PATALA I KHANDA 1

1 Now henceforth the domestic sacrifices (will be explained)

2 During the northern course of the sun at the time of the increasing moon, on auspicious days before noon this is the time at which the constellations are lucky unless a special statement is given

3 At the end (of the ceremonies) he should give to the Brahmanas to eat according to his ability

4 The sacrificial cord is made of a string or of Kus grass

5 If he suspends it round his neck and raises the right arm (so as to wear the cord on his left shoulder) he becomes *yagnopavitin*

6 (If he raises) the left (arm and wears the cord on his right shoulder he becomes) *prâkînâviti*

7 After having sipped water three times let him wipe off the water twice

1 1 1 *athato grhyakarmâny* 2 *udagayanapurvaprikshapu nyâtheshu prâg* 3 *avartanâd anubhañ kulo nadese* 3 *pavarge ya thotsahan brahmanân asayed.* 4 *yagnopavitam sautam* 1 *auram vâ* 5 *grivâyam pratimukya dakshinam* 6 *bihum uddhṛtya yagnopaviti bhavati* 6 *savyam prâkînâviti* 7 *trir âkamyapo dvit parimṛgita*

1 1 1=Gobhila 1 1 1 2=1 1, 3 3=1, 1 6 4-6=1 2, 1 seqq 7-10=1, 2, 5 seqq

8 Having besprinkled his feet (with water) let him besprinkle his head

9 Let him touch the organs of his senses (i e his eyes, his nose, and his ears) with water (i e with a wet hand)

10 When he has finally touched (water) again he becomes pure.

11 (If) sitting standing or lying down (is prescribed) he should understand (that it is to be done) on northward pointed Darbha grass with the face turned to the east, to the west of the fire with which the sacrifice is performed

12 If the word Snâna (or bathing) is used (th s refers to the whole body) with the head

13 (The different ceremonies are) performed with the right hand, if no special rule is given

14 If it is not clear where a Mantra ends one should discern it by (adverting to) the beginning of the next Mantra

15 The Mantras have the word svâhâ at their end when offerings are made

16 The term Pâkayagña is used of every sacrifice that is performed with one fire

17 There the Brahman is (present as) officiating priest, with the exception of the morning and evening oblations

8 padav abhyukshya sro bhyukshen 9 indriyâny adbhîḥ
samsprised. 10 antataḥ pratyupasprīya sūr bhavaty 11 āsa
nasthānasamveranany udagagreshu darbheshu prānmukhasya pra
tīyat pastād agner yatra homa syāt. 12 sahasirasam snānasabde
13 dakṣhṇena pāṇinā kṛtyam anādere 14 mantrāntam avyak
tam parasyādigrāhaṇena vidyāt 15 svâhāntā mantra homeshu
16 pâkayagña ityākhyā yaḥ kas kaukâgnau 17 tatra rātrīṃ
brahmā sayampratardhomavargam

11 14 desunt. 15—1, 9 25. 16 deest. 17 18—1 9 8 9

18 The Hotr's place is filled by (the sacrificer) himself

19 To the south of the fire the Brahman sits facing the north silently until the oblation has been performed on eastward pointed (Darbha grass)

20 But if he likes he may speak of what refers to the sacrifice

21 Or if he has spoken (words) which are unworthy of the sacrifice, let him murmur the Mahāvyaḥṛtis

22 Or (the verse) 'Thus has Viṣṇu (Sv I 222)

23 If he does himself the work both of the Brahman and of the Hotr let him sit down on the Brahman's seat, and (leave that seat) placing a parasol on it or an outer garment or a water pot and then let him perform his other duties

24 Let him take care not to turn his back to or become separated (by any person or thing interposed) from what belongs to the sacrifice

KHANDA 2

1 In the eastern part of his dwelling he should besmear (the place on which the sacrifice will be

18 svayamhrutram 19 dakṣhṛato gner udanmukhas tushṇim āste brahmā homāt pragagreshu 20 kāmam tv adhiyagānam ija hared 21 ayagñiyam va vyāhṛitya mahāvyaḥṛitir gaped 2- idam viṣṇur ita vā 23 hautrabrahmatve svayam kurvan brahmā sanam [sic] upaviśya kṣatram uttarāsaṅgam kamanāḥṛum va tatra kṛtvathānyat kuryād 24 avyavṛittam yagnangair avyavayam kṛkhet

2 1 pūrve bhāge vermano gomayenopalīpya tasya madhyadese lakṣhaṇam kuryād

19=I 6 13 seqq 20-2.=I, 6 17 seqq 23=I 6 21 24 deest 2 1 seqq=Gobhila I 1 9 seqq

performed) with cowdung and should draw in the middle of it the lines

2 To the south he should draw a line from west to east

3 From the beginning of that line (he should draw a line) from south to north from the end (of the last-mentioned line) one from west to east between (the first and the third line) three (lines) from west to east

4 He besprinkles *dhā* (place) with water,

5 Establishes the fire (thereon)

6 Wipes along around (the fire) with the three verses This praise (MB II 4 2-4)

7 To the west of the fire he touches the earth with his two hands turned downwards with (the verse) We partake of the earth's' (MB II 4 1)

8 In night time (he pronounces that Mantra so that it ends with the word) goods (*vasu*)

9 Having strewn *Darbha* grass to the west (of the fire) let him draw (some grass) from the south-end and from the north-end (of what he has strewn), in an eastern direction

10 Or let him omit this drawing (of *Darbha* grass to the east),

11 And let him strew (the grass) beginning in the east, so as to keep his right side turned to the

2 *dakṣhinātāḥ prākīm* rel him ullikhy 3 *tadārambhad nḍikm*
tadavasānāt prākīm turo madhye pīṭis 4 *tad abruksya* 5
agnim upasamādhaya 6 *imam* stomam itī purasamuhya *trāṣṇa*
 7 *parśad agner bhūmau nyastau* paṁ kṛtvēdam bhūmer itī 8
vasvantam rātrau 9 *parśad darbhaū astūrya dakṣhinātāḥ prākīm*
prakarṣed uttarāt kṣā 10 *prakṛishya* va 11 *purvopakra*
maṁ pradakṣinam agnim strimayan mulany agraṁ kṣādayan itī
vṛitam paṁkavṛitam vo

fire covering the roots (of the Darbha blades) with the points in three layers or in five layers

12 Sitting down he cuts off two span-long Darbha points not with his nail with (the words) 'Purifiers are ye sacred to Vishnu'

13 He wipes them with water, with (the words) 'By Vishnu's mind are ye purified'

14 Holding them with his two thumbs and fourth fingers so that their points are turned to the north, he three times purifies the Âgya (with them) with (the words) 'May the god Savitr purify thee with this unimjured purifier, with the rays of the good sun'

15 Having sprinkled them (with water) he should throw them into the fire

16 Having put the Âgya on the fire he should take it (from the fire) towards the north

17 Bending his right knee he should pour out to the south of the fire his joined hands full of water with (the words) 'Aditi! Give thy consent'

18 To the west with (the words) 'Anumati! Give thy consent'

19 To the north with (the words) 'Sarasvati! Give thy consent'

12 *apavīṣya darbhāgre prādesamatre prakṣmatti na nakhena pavitre stho vaiṣṇavyaḥ* ity 13 *adbhir unmr̥gya Vishnor manasā pute stha* ity 14 *udagagre ngush/ābhyām anāmika bhyām ka samgr̥hya trir āgyam utpunāti devas tvā Savitotpunatv alāhdrena pavitreṇa vasos sūryasya ras̥mibhir* ity 15 *abhyu kshyāgnāv anuprahared* 16 *āgyam adhīṣṭityottarataḥ kuryād* 17 *dakṣaḥ āgnāvāto dakṣiṇeṇ āgnim Adite numanyasvety uda kāṅgalam prasūket* 18 *Anumate numanyasven paskāt* 19 *Sarasvate* [sic, comp *Huanyakesi Gr̥hya* I 1, 2 9] *numanya svety uttarataḥ*

20 With (the words) God Savitr²¹ Give thy impulse' (MB I 1 1) he should sprinkle (water) round the fire so as to keep his right side turned towards it encompassing what he is going to offer (with the water)

21 (This he does) once or thrice

22 He puts a piece of wood on (the fire)

23 He should murmur the Prapada formula (MB II 4 5) hold his breath fix his thoughts on something good, and should emit his breath when beginning the Virûpaksha formula (MB II 4 6)

24 At ceremonies for the attainment of special wishes (he should do so) for each of the objects (which he wishes to attain)

25 He should do so always at sacrifices

KHANḌA 3

1 A student after he has studied the Veda and has offered a present to his teacher should with permission (of his parents) take a wife

2 And (he should take) the bath (which signifies the end of studentship)

3 Of these two (acts the taking of) the bath comes first.

20 deva Savitaḥ prasveti pradukshuram agnum paryukshed
abhipariharan havyam 21 sakṛt trivṛ 22 samidham ādhava
23 prapadam gapitvopatāmya kalyāṇam dhyāyan virûpaksham
ārabhyoḥkṛvaset 24 pratikāmam kamyeshu 25 sarvatrantad
dhomeshu kuryāt

3 1 brahmaṭāri vedam adhty opanyahṛtya gurve nugṛāto drūṇ
kurvitā 2 plavanaṁ ka 3 taylor āplavanam pūrvam

22=I 8 26 23=IV 5 6 seqq 24 25 desunt.

3 1=Gobhila III 4 1 2=III 4 7 3 4 desunt

4 As however in the (collection of) Mantras marriage is treated of (first) it is explained (here) before (the bath)

5 A Brāhmaṇa with a water pot, wrapped in his robe keeping silence should step in front of the fire and should station himself (to the south of it) with his face to the north

6 After (the bride) has taken a bath (the bridegroom) should dress her in a garment that has not yet been washed with (the verse), They who spun (MB I, 1 5) While she is led up (to him) the bridegroom should murmur (the verse), Soma gave her (1 1 7)

7 To the south of the bridegroom he (who has led her to him) should make her sit down

8 While she touches him (the bridegroom) should make oblations of Agya with the Sruva picking out (portions of it [comp Pāraskara II 14 1,]) with the Mahavyāhṛtis

9 A fourth (oblation) with (the three Maha vyāhṛtis) together

10 The same at the ceremonies of the tonsure (of the child's head) of the initiation (of the Brahman) and of the cutting of the beard

4 mantrabhivadat tu paṅgrāhasya (correct, paṅgrāhanam?)
pūrvam vyakhyatam 5 brāhmaṇas sahodakumbhaḥ prāvṛto
vāgyato gṛhṇagṇim gatvodanmukhaḥ tiṣṭhet 6 snatam ahataṇā
lāḍya ya akṛntann ity anyamānāyām paṅgrāho gapet Soma dadad
iti 7 paṅgrāhasya dakṣhṛata upaverayed 8 anvārabdhāyām
sruveṇopaghātām mahāvvyāhṛtibhir āgyam guhuyāt 9 samasta
bhūḥ katurthim 10 evam kauḍopānayanagodaneshv

5=II 1, 13 6=II 1 1, 19 7 seqq =II, 1 23 seqq I 9
26 seqq

11 And at the marriage (he makes oblations) with the six verses 'May Agni go as the first' (MB I 1 9 seqq)

12 At Āgya oblations unless a special rule is given the two Āgya portions and the Svishṭakṛt oblation (are) not (offered)

13 After (the chief oblations he should) always (make oblations) with the Mahāvyaḥṛtis

14 And with the (verse) sacred to Pragāpati

15 He should make an expiatory oblation

16 After the sacrifice they both arise

17 (The bridegroom) should pass behind (the bride's) back station himself to the south and seize the bride's hand

18 Her mother who has towards the east, put fried grain mixed with Samī leaves into a basket,

19 Should make the bride tread with the tip of her right foot on an upper mill-stone to the west of the fire with (the verse which the bridegroom repeats), 'On this stone (MB I 2, 1)

20 Her brother filling once his joined hands

11 Agnir etu prathama itī śaḍbhūḥ ka paṅgrahane 12 nāgya bhāgau na svishṭakṛd āgyahutishv anādese 13 sarvatropariśṛāṇ mahavyāhṛtibhūḥ¹ 14 prāgāpatyayā ka 15 prāyaskittam gu huyād 16 dhutvopotishṭhato 17 nupriśṭham gatvā daksh. nato vāsthāya vadhvaṅgalim grīhnyāt 18 pūrvā matā samīpalā samīrāṇ (var lect °mīral) lāgāṇ kṣīrpe krīvā 19 parśād agner drishṭputram ākramayed vadhūm dakṣiṇena prapadenemam as manam itī 20 sakṛdgrīhitam aṅgalim lāgānām vadhvaṅgalav āvaped bhrāta

14, 15 desunt 16-31=II 2, 1 seqq

¹ Possibly the Sūtras 12 and 13 should be divided thus 12 nāgyabhāgau na svishṭakṛd āgyahutishv 13 anādese sarvatro &c. Comp Gobhila I 9 26 27 Sāṅkhāyana I 12 13 9 10

with fried grain should pour it into the bride's joined hands

21 Or some friend (instead of the brother)

22 That she should sacrifice over the fire without opening her joined hands with (the verse which the bridegroom repeats) This woman (MB I, 2, 2)

23 (The verses) Aryaman and Pûshan (I 1 3 4) (are repeated) at the two following (oblations of fried grain)

24 After that sacrifice he should go back in the same way (see Sûtra 17) and should lead her round the fire, so that their right sides are turned towards it with (the formula) The maid from the fathers (I 1 5)

25 (These rites) beginning from his stationing himself (to the south Sutra 17) (are performed) thrice

26 After (she) has poured the remnants (of the fried grain) into the fire he should make her step forward in a north eastern direction with (the formula), For sap with one step (I 1 6 7)

27 The looking at the lookers on, the mounting of the chariot, the reciting (of Mantras) at places difficult to pass (on the way of the bridegroom and the bride is performed) with (verses) suited (to those different occasions)

21 *suhṛd va kaskit* 22 *taṁ sāgnau guhuyād avikṣidyāṅgalma*
ryam narīty 23 *Aryamanam Pûshanam ity uttarayor* 24 *hute*
tenarva gatva pradakṣyam agnau parimayet kanyala pitṛibhya ity
 25 *avasthanaprabhṛity evam itis* 26 *sūrpṇa nishan agnau opya*
pragudikīm utkramayed ekam īsha itī 27 *kṣhāvēkṣanara*
tārohaṇadurganumantrāṇy abhīpābhīr

(21 and a part of 27 desunt.)

28 Walking forward behind the fire the water carrier (see Sutra 5) should besprinkle the bride groom on his forehead

29 So also the bride

30 When he has thus been besprinkled (he should repeat the verse) May (the Visve devas) anoint (or, unite) (MB I 2 9)

31 He should seize her right hand together with the thumb with the six (verses) I se ze thy hand (MB I 2 10 seqq)

KHANDA 4

1 He should carry her away in a north-eastern direction

2 In a Brāhmaṇa's house he should establish the (nuptial) fire should spread out to the west of the fire a red bull's hide with the hair outside and with the neck to the east, and should make her who has to keep silence sit down (thereon)

3 When (somebody) has said that a star has appeared, he should, while she touches him make oblations (of Āgrya) with the Sruva picking out (portions of it) with the six (verses) commencing with (the verse) In the lines (MB I 3, 1 seqq) The remnants he should pour out over the bride's head

28 *apareṇagnim auduko gatvā pāṅgraham murdhany avasīṭked*
29 *vadhūṃ ka* 30 *samaṅgantv ity avasīkto* 31 *dakṣhṇam*
pāṇim sangushīḥam grīhṇīyād grībhṇāmi ta itī shadbhūḥ

4 1 *pragudīkīm udvahed* 2 *brāhmaṇakule-gṇim upasam-*
ādhāya paskād agner lohitaṃ karmanadūham uttaraloma praggṛivam
astūya vāgyatam upaverayet 3 *pīkte nakṣatre-nvarabdḥāyāṃ*
sruveṇopagḥataṃ guhujāt shadbhūḥ lekṣāprabhrūbhūḥ sampatan
avīṇayan murdhani vadhvāḥ

4 Having circumambulated the fire so that their right sides are turned towards it he shows her the polar star (literally, the firm one) with the verse Firm is the sky (I 1 7)

5 She should break her silence by respectfully calling her Gurus by their Gotra names

6 A cow constitutes the sacrificial fee

7 Here the Arghya ceremony should be performed

8 (Or rather it should be performed) when they have come (to their house), according to some (teachers) [comp Sâṅkh I 12, 10]

9 Through a period of three nights they should avoid eating saline food and drinking milk and should sleep together without having conjugal intercourse

10 Having murmured over food which is fit for sacrifice the (verses) With the tie of food (MB I 3, 8-10), he should pronounce the wife's name, N N !

11 After he has sacrificed (or, eaten ?) he should give the rest to the wife

12 After the lapse of that period of three nights he should make oblations of Āgrya with the four

4 *pradaksniṣam agnīm parikramya dhruvaṁ dṛśayati dhruvā dyaur ity* 5 *abhrivādya gurūn (gurum Gobhila) gotrena visṛjyēd vaśam* 6 *gauṁ dakṣiṇā* 7 *-trārghyam* 8 *āgateshv ity eke* 9 *trīratram kṣhāralavane dugdham itī varḡayantau (varḡayānau the MSS) saha sayījatam (sayyātām saryyatām the MSS) brahma kāmāu* 10 *havishyam annam parigapyānnapāsenety asāv itī vadhvā nāma brūyād* 11 *hutvokkṣiṣṭam (bhuktv°?) vadhvā dadyād* 12 *ūrdhvaṁ trīrātīlāḥ katasribhir āgryam guhuyād Agne prayaskittir itī samasya pañkamīm sampātān avanayann udapātre*

verses Agni thou art expiation (MB I 4 1 seqq)
A fifth (oblation) combining (the names of the four
gods invoked in those verses) The remnants (of
Āgrya) he should pour into a water pot

13 With that (Āgrya) he should wash her in
cluding her hair and nails

14 Thenceforward he should behave as required
by circumstances

15 At the time of her courses he should touch
with his right hand her secret parts with (the verse)

May Viṣṇu make thy womb ready (MB I 4 6)

16 When (that verse) is finished, he should
cohabit with her with (the verse) Give conception
(1 1 7)

KHANDA 5

1 The fire used at his wedding (is kept as) his
(sacred) domestic fire

2 Or that on which he (as a student) puts the
last piece of wood

3 Or (a fire) kindled by attrition that is pure
but it does not bring prosperity

4 Or he may get it from a frying pan

5 Or from the house of one who offers many
sacrifices, with the exception of a Sūdra

13 tenanām sakesanakhām aplāvayet 14 tato yathārtham
syad 15 ritukāle dakṣiṇena pāṇnopastham ālabhed Viṣṇur
yonim kalpayatv it 16 samāptāyām sambhaved garbham
dhehiti

5 1 yasmin agnau pāṇm grīhṇīyāt sa grīhyo 2 yasmin
vāntyām samidham ādadhyan 3 nūmanthyo vā puṇyas so nar
dhuko 4 mbarishād vānayed 5 bahuyāgino vāgāraḥ kṛudra
vargam

14=II 4 11 15 16=II 5 9 10

5 1-9=Gobhila I 1 20-28

6 The service (at that sacred domestic fire) begins with an evening oblation

7 After (the fire) has been set in a blaze before sunset or sunrise—

8 The sacrifice (is performed) after sunset

9 (And) after sunrise or before sunrise

10 He should with his hand make oblations of food which is fit for sacrifice, having washed it if it is raw

11 If it consists in curds or milk with a brazen bowl

12 Or with the pot in which the oblations of cooked rice are prepared

13 (In the evening the first oblation with the formula), To Agni Svâhâ¹ in the middle (of the sacred fire)

14 The second (oblation) silently in the north eastern part (of the fire)

15 In the morning the first (oblation with the formula), 'To Sûrya (Svâhâ)¹'

16 The wiping round the fire and the similar acts with the exception of the sprinkling (of water) round (the fire) are omitted here.

17 Some (teachers say) that his wife may offer these oblations for the wife is (as it were) the house, and that fire is the domestic fire

6 sâyamâhutyupakramam parikaramam 7 pragastamayodayâ
 bhyam prâdushkrityâ 8 astam ite homa 9 udite kânudite va
 10 havishyasyannasyakṛitam ket prakshâlyâ guhuyât pâninâ 11
 dadm ket payo vâ kamsena 12 karusthâlyâ vâ 13 gnaye
 svabeta madhye 14 tûshnim prâgudîkâm uttaram 15 Sûryâyeti
 prâtaḥ pûrvâm 16 natra parisamûhanâdini paryukshanavargam
 17 patnî guhuyad ity eke grîhaḥ patnî grîhyo gnr esha iti.

18 When (the meal) is ready in the evening and in the morning, (the wife) should say, It is ready! and (the husband) with loud voice Om!

19 Then in a low voice May it not fail! Adoration to thee!

20 Of food which is fit for sacrifice he should make oblations to Pragâpati and to (Agni) Svishṭa kṛt.

21 Then he should make the Balī offerings

22 He should put down (a Balī) at four places inside or outside (the Agnyagâra),

23 (Another Balī) near the water barrel

24 (Another) at the middle door

25 (Another) in the bed

26 Or in the privy

27 Another on the heap of sweepings

28 He should sprinkle each (Balī with water) before and afterwards

29 The remnants he should pour out together with water towards the south

30 Of chaff, of water and of the scum of boiled rice (he should offer a Balī) when a donation has been made

18 siddhe sayampratai bhûtam ity ukta om ity ukṭar bruyat
 19 mâ kshâ namas ta itv upanisu. 20 havishyasyannasya guhu
 yât prâgâpatyam sauvishṭakṛtam ka. 21 balim nayet. 22 bahur
 antar vâ katur nidhâya 23 mamkadese 24 madhye dvân
 25 sayyâm anu 26 varṣam [sic] vâ. 27 tha sastûpam 28
 ekaikam ubhayataḥ parishṛjjet 29 kṣesham adbhîs sârdham
 dakṣhiṇa munayet 30 phalîkaramanam apam âkâmasveti (read,
 akâmasyeti) visrâmit

31 The gods to whom the Balī offerings belong are, the Earth Vayu Pragâpati the Visve devâs the Waters the Herbs and Trees the Ether Kâma or Manyu the hosts of Rakshas the Fathers Rudra

32 He should do so silently

33 He should do so (i.e. offer Balis) of all food.

34 If for one meal the food gets ready at different times he should do so only once

35 If (food is prepared) at different places, (he should take) that which belongs to the householder

36 Of all food he should offer (something) in the fire and give the due portion to a Brâhmana he should do so himself

37 From the rice(-harvest) till the barley(harvest) or from the barley(harvest) till the rice(harvest) he should offer (the Balis) himself He should offer (the Balis) himself

End of the First Patala

31 Prithivī Vayuh Pragapatir Visve devī Āpa Oshadhivanaspa
taya Ākaraṇ Kāmo Manyur va Rakshoganāḥ Puro Rudra itī
balidairvatīn 32 tushmī tu kuryat 33 sarvasya tv an na
syaitat kuryād 34 asakrīḥ /ed ekasmin kale siddhe sakrīd eva
kuryād 35 bahudha kēd yad grīhapateḥ 36 sarvasya tv anna
syāgnau krītvāgram brāhmaṇāya dadyat svayam kuryād 37 vṛnu
prabhṛity a yavebhyo yavebhyo va vṛhibhya svayam haret svayam
haret prathamapatalaḥ

PATALA II, KHANDA 1

- 1 Of the sacrifices of the new and full moon the full moon sacrifice should be performed first
- 2 If (the term for the sacrifice) of the new moon comes first he should first celebrate the full moon sacrifice and then perform that
- 3 Some say that he should not perform it and wait till the day of the full moon
- 4 In the afternoon husband and wife after having bathed should eat fast day food
- 5 Manadantavya has said 'He who eats fast day food obtains offspring better than himself, he gains favour hunger will not attack him
- 6 Therefore one should eat (fast day food) which he likes
- 7 He should do nothing unholy (such as cohabiting with his wife)
- 8 After he has sacrificed the morning oblation
- 9 He should pour out the sacrificial food with (the formula) Agreeable to such and such (a deity) I pour thee out (this formula) referring to the

II 1 1 paurnamasopakramau darsapaurnamâsau 2 darsam
 let pûrvam upapadyeta paurnamaseneshivâtha tat kuryâd 3 akur
 van paurnamâsim âlânkshed ity eke 4 parâhne snatvupava
 sathikam dampati bhuñgîyatâm 5 Manadantavya uvâka steyasim
 pragâm vindate kâmyo bhavaty akshodhuko ya aupavasathikam
 bhunkte 6 tasmâd yat kâmayeta tad bhuñgita 7 navratyam
 âlaret. 8 prâtarâhutim hutva 9 havir nirvaped amushmai tvâ
 gushthanirvâpâmiti devatâsrayam sakrîd yagur vâ dvîs tûshnîm

II 1 1-3 desunt. 4=Gobhila I 5 26 5-8=I 6 1-13
 9-16 (15 deest)=I 7 2-19

deity or a Yagus, (is repeated) once twice (it is done) silently

10 He should wash (the food) thrice (if it is destined) for gods

11 Twice if for men

12 Once if for the Fathers

13 Stirring it up with the pot ladle from the left to the right he should cook it.

14 When he has cooked it, he should sprinkle (Âgya) on it should take it from the fire towards the north and should again sprinkle (Âgya) on it

15 Thus all kinds of Havis (are prepared)

16 Having put (the Havis) on the sacrificial grass

17 He should sacrifice the two Âgya portions (in the following way) Having taken four portions of Âgya—five portions are taken by the Bhr̥guṣ (or at least?) by the Gâmadagnyas [see Indische Studien 10 95]—(he should make two oblations) to the north with (the formula) 'To Agni Svâha' to the south with (the formula), 'To Soma Svâhâ!'

18 Others (do it) conversely

19 Having spread under Âgya he should cut off with the pot ladle (portions) of the Havis from the middle and from the eastern side

10 tr̥ devabhyah̐ prakshalayed 11 dvī manushyebhyah̐
 12 sakṛt pitṛibhyo 13 mekshazena piadakshinam udayuvañ
 śrapayet 14 kṛtām abhighaṇyodag udvâsya pratyabhigḥârayet
 15 sarvāny evaṁ havīmshī 16 barhiṣy âsâdyâ 17 gyabhâgau
 guhuyâk katurgr̥hîtam âgyam gr̥hîtvâ pañkavattam Bhr̥gûnām
 Gâmadagnyânām Agnaye svâhety uttarataḥ Somâyeti dakshinato
 18 viparîtam itara. 19 agyam upastīrya havisho vadyen me
 kshazena madhyât purastâd iti

20 One who takes five cut off portions (see Sûtra 17) also from the western side

21 After he has sprinkled (Agya) on (the cut off portions) he anoints the places from which he has cut them off, (with Agya)

22 (This anointing) is omitted at the Svishṭakṛt oblation

23 He should sacrifice with (the formula), 'To N N Svahâ'—according to the god to whom the oblation belongs

24 At the Svishṭakṛt oblation he spreads under once—twice if he is a Bhrigu— (cuts off) once (a portion) of the Havis, sprinkles (Āgya) on it twice and sacrifices it in a north-eastern direction with (the formula) 'To Agni Svishṭakṛt Svâhâ'

25 Having put a piece of wood (on the fire),

26 He should dip Darbha-blades (of the sacrificial grass strewn round the fire) three times the points the middle and the roots, into the Āgya or into the Havis with (the words), 'May the birds come licking what has been anointed Then after having sprinkled (those Darbha-blades with water) he should throw them into the fire, with (the verse) Thou who art the lord of cattle Rudra, who walkest with the lines (of cattle), the manly one do no harm to our cattle, let this be offered to thee Svâhâ'

20 paśāṅka paśāṅkavatty 21 abhīghārya pratyanakty ava
dānasthānāni 22 na svishṭakṛto 23 +mushmaḥ svāheti guhuyāt
yaddevatyam syāt. 24 svishṭakṛtaḥ sakṛd upastīrya dvir
Bhrīgūnām sakṛd dhaviṣo [sic] dvir abhīghāryagnaye svishṭakṛte
svāheti prāgudīkṛtāḥ guhuyāt 25 samidham ādhāya 26 dar
bhaḥ agnye havishī vā trir avadhāyāgramadhyamūlāny aktam rihantā
vīyantu vāya ity abhyukshyagnav anuprahared yaḥ paśūnām adhi
patiḥ Rudras tantikaro vīṣha paśūnāsmākaḥ mā himsīr etad astu
hutan tava svāheti

- 27 This (ceremony is called) *Yagñavâstu*
 28 He should perform it at all (sacrifices)
 29 The remnants of the *Havis* he should take
 away in a northern direction, and should give them
 to the Brahman
 30 A full vessel constitutes the fee for the sacri-
 fice
 31 Or as much as he can afford

KHANDA 2

- 1 By one who has not set up the sacred fires,
 a mess of cooked food, sacred to *Agni*, is offered at
 the festivals of the full and new moon
 2 By one who has set them up one sacred to
Agni and *Soma* at the full moon
 3 One sacred to *Indra* or to *Mahendra* or to
Indra and *Agni* at the new moon
 4 Or as (the sacrifice is performed) by one who
 has not set up the sacred fires
 5 The time at which the morning oblation may
 be offered, is the whole day
 6 For the evening oblation the night
 7 For the sacrifice of the full moon the whole
 second fortnight (of the month)

27 tad yagñavâstu 28 sarvatra kuryâd 29 dhavir ul'ksh
 tam udag udvâsya brahmane dadyât 30 pûrnapâtram dakshina
 31 yathotsâham va

2 1 Âgneya sthâlpako nâhitagner darsapurnamasayor 2 agni
 shomîya/ paurnamasyam âhitagner 3 andro mâhendro vandrâgno
 vâmâvasyayâm 4 yathâ vâñâhuâgnes 5 sarvam aha/ prâtârâ
 hute sthânani 6 ratris sâyamâhutes 7 sarvo parapaksha/
 paurnamâsasya.

28 deest 29-31=I 9 1 6 11

2 1-4=Gobhila I 8 22-25 5-14=I 9 14 seqq

8 For the sacrifice of the new moon the first fortnight

9 Some say that he should keep his vow (until the sacrifice is performed) by abstaining from food

10 If (the proper) sacrificial food is wanting let him offer fruits of sacrificially pure (plants or trees)

11 Or leaves (of such plants or trees)

12 Or water

13 For (even if he offers water) the sacrifice has been performed

14 A penance (is prescribed) for one who does not perform the sacrifice

15 If no Havis is indicated one should offer Āgya

16 The deity (only should be named), if no Mantra is indicated

17 In the third month of the first pregnancy (of the sacrificer's wife he should perform) the Pumsavana (i.e. the ceremony to secure the birth of a son)

18 After she has bathed, her husband should put on her a (new) garment that has not yet been washed, and after having sacrificed he should stand behind her

19 Grasping down over her right shoulder he

8 pūrvapakṣho darsayā 9 =bhoganeṇa santanuyād ity eke
 10 vidyamāne havye yagñīyānāṃ phalāni guhuyat 11 palasani
 vā 12 po vā 13 hutam hi 14 prayaskṛtam ahutasyā 15
 =gyāñ guhuyād dhavisho nadese 16 devata [corr devatām?] mantranadese
 17 prathamagaibhe tṛtīye māsi pumsavanam
 18 snātām ahatenāśādyā hutvā patuḥ prishihatas tishhēd 19
 dakṣhiṇam aṃsam anvabhimsṛṣyānantarhitam (hitām hutaṃ the
 MSS) nābhudeṣam abhimsṛset pumāmsiv itv

should touch the uncovered place of her navel with (the verse), The two men (MB I, 4 8)

20 Then another (ceremony) Having bought for three times seven barley corns or beans a Nyagrodha shoot which has fruits on both sides which is not dry and not touched by worms, he should set that up with (the formula), 'Ye herbs everywhere being well minded, bestow strength on this (shoot) for it will do its work

21 He then should take it and place it in the open air

22 A girl, or a (wife) addicted (to her husband) or a student, or a Brāhmaṇī should pound (that Nyagrodha shoot) without moving backward (the stone with which she pounds it)

23 (The husband) should make (the wife) who has bathed lie down and should insert (that pounded substance) into her right nostril with (the verse)

A man is Agni (MB I 4, 9)

24 Then in the fourth or sixth month (of her pregnancy) the Simantonnayana (or parting of the hair is performed) for her

25 After she has bathed, her husband should put on her a garment that has not yet been washed

20 athāparam nyagrodhasungām ubhayataḥphalam asramam akṛmpanasṛptam trissaptair yavaḥ parikṛiyotthāpayen māshair vā sarvatraushadhasya sumanaso bhūtvā (hutvā hutvam the MSS) sṛjām vīryam samadhatteyam karma karishyaty 21 āhūta vaihāvasīm kuryāt 22 kumārī vratavatī brahmaṇī brāhmaṇī vā peshayed apratyaharantī 23 snātām samavesya dakṣiṇe nāsikā srotasy āśīket pumān Agni ity 24 athāsyās laturthe māsī shashthe vā simantonnayanam 25 snātām ahataṇḍadya hutvā patuḥ prishṭhatas tishṭhann anupūrvayā phalavṛkṣhasākhayā sakṛt simantam unnayet trisvetayā salalyāyam ūgāvato vṛtī sha itī

and after having sacrificed he should stand behind her and should part her hair once with a well proportioned (?) branch of a tree on which there are fruits (and) with a porcupines quill that has three white spots, with (the verse) Rich in sap is this tree (MB I 5 1)

26 While she looks at a mess of boiled rice with sesamum seeds covered with ghee he should ask her What dost thou see ?

27 He should make her reply, 'Offspring !'

28 When the child is appearing the sacrifice for the woman in labour (is to be performed)—

29 With the two verses, She who athwart (MB I 5, 6 seq)

30 He should give a name to the child N N !

31 That (is his) secret (name)

32 Before the navel-string is cut off and the breast is given (to the child the father) should have rice and barley grains pounded in the way prescribed for the Nyagrodha shoot (see Sūtra 22)

33 He should take thereof with his (right) thumb and fourth finger and give it to the child to eat with (the formula) 'This order (MB I, 5 8)

34 And butter with (the verse) May intelligence to thee (MB I, 5 9)

26 *kṛsarasthālpā am uttaraghr̥tam avelsha[n]tīm prīlhet*
kim parvasīti 27 *pragām iti vākayet* 28 *pratishūle vastau*
soshyantīhomak 29 *yā tīrasīti dvabhyām* 30 *asav iti nāma*
dadhyat. 31 *tad guhyam* 32 *prān nābhī r̥ntanat stanadānāk*
kṛ vṛṇhyavau peshayek lūngāvr̥tā 33 *ngush/kenānāmī ayā*
/adāya kumārām prāsayed iyam agñeti 34 *sarpis ka medhān*
ta iti

KHANDA 3

1 On the third (Tithi) of the third bright fortnight after his birth the father should have the child bathed in the morning and after sunset he should, holding up his joined hands towards the auspicious directions (of the horizon), worship the moon

2 The mother having dressed (the son) in a clean (garment), should hand him with his face turned to the north, to the father

3 She then should pass behind (her husband's) back and should station herself towards the north

4 After he has performed worship (to the moon) with the three (verses) 'Thy heart, O thou with the well parted hair (MB I 5 10 seqq), and has handed over the son turning him towards the north, to his mother he should pour water out of his joined hands with (the verse) 'What in the moon' (1 1 13)

5 (He should do the same) twice silently

6 After a period of ten nights or of a hundred nights or of one year after (the child's birth) he should give him a name

7 He who is going to perform (that ceremony—the father or a representative of the father) after he

3 1 *gananâg gyautsne tṛtīye tṛtīyayām prāta snāpya kumaram astam ite sântāsu dikshu pitā khandramasam upatishṭhet prāṅgalih*
 2 *suknākṣhādya mātā prayakṣhed udakśirasam* 3 *anuprīṣṭham*
gatvottaratas tishṭhed 4 *yat te susīma iti tīrībhīr upasthā-*
yodañikam mātṛe pradāya yad ada ity apam aṅgalīm avasūṭked
 5 *dvīs tūsham* 6 *gananād ūrdhvaṁ dasarātrāk khatarātrat sam*
vatsarād vā nāma kuryat 7 *snāpya kumāram karishyata upa-*
vishṭasya suknaṁkṣhādya mata prayakṣhed udakśirasam

has had the boy bathed should sit down and the mother having dressed him in a clean (garment) should hand him, with his face turned to the north to the performer (of the ceremony)

8 She then should walk around behind (his) back and should sit down towards the north

9 He should sacrifice and should touch the sense organs at (the boy's) head with the (Mantra) Who art thou? (MB I 5 14 15)

10 'N N ' —(at the place thus indicated in the Mantra) he should give him a name

11 The same (he should pronounce) at the end of the Mantra

12 He should tell it to the mother first

13 (The father) when returning from a journey should grasp (with his two hands) his son round the head with (the verses) From limb by limb (MB I 5, 16-18)

14 With (the formula) With the cattle's' (1 1 19) he should kiss him

15 Silently (he should do the same) with a daughter

16 In the third year the tonsure (of the child's head is performed)

17 There the barber warm water, a mirror or a

8 anuprīṣhkaṁ gatvottarata upaviśed 9 dhutvā ko sīti tasya mukhyān prāṇan abhivṛśed 10 asāv iti nāma kuryāt 11 tad eva mantrānte 12 matre prathamam ākhyāya 13 vipro shyāṅgād angād iti putrasya mūrdhanam paṇigrahyat. 14 paśū nām tvety abhigrahet. 15 tūshnīm stnyas 16 tṛtīye varshe kaulan 17 tatra nāpita ushnodakam ādarsaḥ kshuro vaudumbaraḥ pṛṣṭvā it dakṣhṛata

razor of Udumbara wood and (Darbha) blades (are placed) towards the south

18 A bull's dung and a mess of boiled rice with sesamum seeds which may be more or less cooked to the north

19 And the mother with the son in her lap

20 (The performer of the ceremony) after having sacrificed, should look with (the Mantra) 'Hither has come (MB I 6, 1), at the barber fixing his thoughts on (the god) Savitr

21 With (the Mantra), With warm water (1 1 2) he should look at the warm water fixing his thoughts on Vâyu

22 With (the Mantra) 'May the waters (1 1 3), he moistens (the boy's hair)

23 With (the Mantra), Vishnu's (1 1 4) he should look at the mirror or at the razor of Udumbara wood

24 With (the Mantra), 'Herb' (1 1 5) he puts seven Darbha blades with their points upwards (i.e. towards the boy's head?), into (his hair)

25 With (the formula), 'Axe' (1 1 6) (he presses them down) with the mirror or with the razor of Udumbara wood

26 With (the Mantra) With which Pushan' (1 1 7), he should move forward (the razor) three

18 ânañhuho gomayañ kṛisarasthâlipâko vr̥thâpakva ity uttarato
 19 mâtâ ña kumâram âdâya 20 hutvâyam ṛgad iti nâpitaṁ
 prekshet Savitâram dhyayann 21 ushnenety ushnodakam prekshet
 Vâyum dhyâyann 22 âpa ity untte (ante umde unnite unte
 the MSS) 23 Vishnor ity adarsam prekshetaudumbaram vau
 24 shadha iti darbhapigûlis saptordhvâgrâ abhmidhâya. 25 sva
 dhita ity adarsena kshurenaudumbarena vâ 26 yena Pûsheti ña
 kshmatas triñ prâñkam prohet

times towards the east on the right side (of the boy's hair)

27 Cutting (the hair) once with a razor of metal he should throw the hair on the bull's dung

28 The same rites beginning from the moistening (of the hair are repeated) on the left side and on the back side (of the child's head)

29 Grasping (with his two hands) the boy round his head he should murmur (the verse), The three fold age (118)

30 Walking away (from the fire) in a northern direction he should have the arrangement of (the boy's) hair made according to the custom of his Gotra and of his family

31 Let them bury the hair in the forest.

32 Some throw them on a bunch (of grass or the like)

33 A cow constitutes the sacrificial fee

KHANDA 4

1 Let him initiate a Brāhmaṇa in his eighth year

2 For him the time (for being initiated) has not passed until his sixteenth (year)

3 In the eleventh a Kshatriya

27 sakṛd āyasena prāśīdyānāduhe gomaye keśān kuryād 28 undanaprabhṛty evaṃ paśād uttaratas ka 29 tryāyusham iti putrasya mūrdhānam paṅgrīhya gaped 30 udann utsṛīpya kura līkārāyē yathāgotrakulakalpam 31 arāṇye keśān nikhaneyuḥ 32 stambe nidadhaty eke 33 gaur dakṣiṇā

4 1 aśvame varshe brahmaṇam upanayet 2 tasyā shoḍaśad anātitaḥ kala. 3 ekādāse kshatriyaṃ

4 For him (the time has not passed) until the twenty second

5 In the twelfth a Vaisya

6 For him (the time has not passed) until the twenty-fourth

7 After (the student's) hair has been arranged and he has been adorned and dressed in a garment which has not yet been washed (the teacher) should sacrifice with (the Mantras which the student recites) Agni! Lord of the vow! (MB I, 6, 9-13)

8 He should cause (the student) to stand northwards of the fire, facing the west, and to join his hands

9 And he should himself join his hands above (the student's hands)

10 A Brâhmaṇa versed in the Mantras who stands towards the south should fill the teacher's joined hands with water

11 While (the student?) looks at him, (the teacher) should murmur (the Mantra) With him who comes to us' (MB I 6 14)

12 (The student) to whom (the teacher) has said 'What is thy name?' should pronounce a name which he is to use at respectful salutations derived from (the name of) a deity or a Nakshatra 'I am N N ' (11 17)

4 tasyâ dvavimsâd 5 dvâdase vaisyam 6 tasyâ katurvimsât
7 kusalîkrîtam alamkrîtam ahatenâkâhadya hutvagne vratapata ity
8 uttarato-gneḥ pratyannukham avasthâpyaṅgalim karayet 9
svayam kopari kuryâd 10 dakṣiṇatas tishṭhan mantravân brah
maṇa âkâryâyodakâṅgalim pûrayed 11 âgantreti gapet preksha
mâne [sic] 12 ko nâmâsîty ukto devatâsrayam nakshatrâsrayam
vâbhivâdanîyam nâma brûyâd asâv asmîty

13 Having let the water run (out of his joined hands over the student's hands) the teacher should seize with his two hands, holding the right uppermost, (the student's) joined hands, with (the formula),

By the impulse of the god Savitr (1 1 18)

14 With (the formula) 'Move in the sun's course (1 1 19) he should make him turn round from left to right.

15 Grasping down over his right shoulder he should touch his uncovered navel with (the formula), (Thou art the knot) of all breath (1 1 20)

16 He then should give him in charge (to the gods) with the Antaka and the other formulas (1 1 20 seqq)

17 (He touches) his right shoulder with (the formula) To Pragapatī (I give) thee (in charge) (1 1 23)

18 His left shoulder with his left (hand) with (the formula) 'To the god Savitr (I give) thee (in charge) (1 1 24)

19 Having directed him (to observe the duties of Brahmaçarya by the formula), 'A student art thou (1 1 25 26), (the teacher) sitting down should from left to right tie round the student who bends his right knee and clasps his hands the girdle made of Muñga grass, and should cause him to repeat (the verse), Protecting us from evil word (1 1 27)

13 *utsrīgyāpo devasya ta itī dakṣiṇottarāśṭhyām hastābhyam aṅgalīm grīhṇīyād ākāryas* 14 *Sūryasyeti pradakṣiṇam avartayed* 15 *dakṣiṇam amsam anvavamṛsyānantarhitām nābhīm alabhet prāṇanām ity* 16 *athainaṁ paridadyād antakaprabhṛtibhir* 17 *dakṣiṇam amsam Pragāpataye tve* 18 *savyena savyam devaya tve* 19 *brahmaçāry asīti sampreshyopaviṣya (samprekshy samprokshy° the MSS) dakṣiṇaganvaktam aṅgalikṛitam pradakṣiṇam muṅgamekhalam °badhnan vākeyed iyaṁ duruktād ity*

- 20 With (the words), 'Recite sir' (the student) should respectfully sit down near (the teacher)
- 21 He then recites the Savitrī (11 29) to him Pāda by Pāda hemistich by hemistich, (and finally) the whole—thus he should teach him the Sāvitrī
- 22 And the Mahāvyaḥṛtis one by one,
- 23 And the word Om
- 24 He hands over to him the staff which should be made of (the wood of) a tree—
- 25 With (the formula which the student has to recite), O glorious one make me glorious (11 31)
- 26 Let him put a piece of wood (on the fire) with (the verse) To Agni a piece of wood (11 32)
- 27 Let him go to beg food
- 28 First of his mother
- 29 Then of other women friends
- 30 He should announce the alms (received) to his teacher
- 31 He should stand silently till sunset
- 32 Through a period of three nights he should avoid eating saline food and drinking milk

KHANDA 5

- 1 At the Godāna (or cutting of the beard) the

20 adhīti bho ity upasīdet 21 tasmā anvāha sāvitrīm paśāṅgo
 =rdharkasas sarvām iti sāvitrīm vāḥayed 22 mahavyaḥṛtis ka
 kaikasa 23 omkaraṁ ka 24 prayakṣaty asmaḥ vārkṣam
 dandam 25 suravas suravasam meṭi 26 samidham adadhyāt
 Agnaye samidham iti 27 bhaikṣam karen 28 mataram agre
 29 thānyas subhida 30 ākārāya bhaikṣan nivedayet. 31
 tishṭhed āstamayāt tūshṇīm 32 trirātram kṣhāralavane dugdham
 iti vargayet

5 1 atha godāne kaulavat kalpaḥ

rite is identical with the *Kaula* (cutting of the hair see above, chap 3 16 seqq)

2 He should have (his beard) and the hair of his body shaven

3 The sacrificial fee consists of an ox and a cow or of a pair of horses, or of sheep, for the (three) castes respectively

4 Or of a cow for all (castes)

5 A goat (is given) to the person who catches up the hair

6 The initiation (connected with the *Godānakar* man, &c) has been declared.

7 (One should) not initiate one who does not intend to keep the vow through one year

8 (The use of) a garment however which has not yet been washed (see chap 4 7) is not prescribed (here),

9 Nor the adornment (chap 4 7)

10 (The observances prescribed for the *Godana* *vrata* are the following)

He should sleep on the ground

11 He should avoid eating honey and flesh

12 He should avoid sexual intercourse, shaving (luxurious) bathing combing his head, and cleansing his teeth and his feet (in a luxurious way)

13 *nāśya kāme reta skandet*

14. Let him not mount a chariot yoked with cows,

2 *saloman vāpayed* 3 *go svāvimithunāni dakṣhnaḥ prāthag varṣānām* 4 *sarveshām vā gaur* 5 *agaḥ kerapratigrahāyo* 6 *ktam upanayanam* 7 *nāśarishyantam samvatsaram* 8 *ani yuktan tv ahatam* 9 *athālakāro* 10 *dhassamvety* 11 *ama dhūmāmsaḥ syān* 12 *maithunakshurakṛtyasnanāvalekhanadanta dhāvanapadadhāvanām vargayen* 13 *nāśya kame reta skandet* 14 *na goyuktam arohen.*

- 15 Nor (wear) shoes in the village
 16 Wearing the girdle going the rounds for alms (carrying) a staff, putting fuel (on the fire) touching water, reverentially saluting (the teacher) in the morning (these are the) standing (duties)
 17 The Godâna vrata the Vrâtika vrata the Aditya vrata the Upanishad vrata and the Gyesh *t*hasâma vrata (last) one year (each)
 18 The Âditya vrata some (do) not (undergo)
 19 They who undergo it wear one garment
 20 They allow nothing to be between (themselves and) the sun
 21 And they do not descend into water
 22 For the Sakvarî verses twelve, nine six, or three (years through which the Vrata is to be kept) make up the various possibilities
 23 He (who keeps the Sâkvara vrata) wears dark clothes
 24 He eats dark food
 25 He is entirely addicted to his teacher
 26 He should stand in day time
 27 He should sit at night.
 28 According to some (teachers, the Vrata may last only) one year, if the ancestors (of the student) have learnt (the Sakvarî verses)

15 na grâma upânahau 16 mekhalâdhâranabhaikshâkarana
 danâsasamîdâdhânopasparsanaprâtarabhivâdâ nityam 17 godâna
 vrâtikâdityavratopanishaggyesh^thasâmikâs samvatsarâ. 18 nâditya
 vratam ekeshâm 19 ye karanty ekavasaso bhavanty 20 adit
 yañ ka nântardadhate 21 na kâpo bhyupayanti 22 sakvarînam
 dvâdasa nava sha^t traya iti vikalpâh. 23 kṛṣṇavastra^h 24
 kṛṣṇabhaksha 25 âkâryâdhînas. 26 tish^thed diva 27 sîta
 naktam 28 samvatsaram ekeshâm pûrvas srutâs ked

29 (The teacher) should sing (those verses) to (the student) who has fasted and veiled his eyes (thinking), May (the teacher) not burn me (with the Sakvari verses)

30 In the morning they make (the student) look at such things as they expect will not burn him, viz water fire, a calf, the sun.

31 At water (he should look) with (the words), 'Water have I beheld' At fire with (the words) 'Light have I beheld' At the calf with (the words), 'Cattle have I beheld' At the sun with (the words), 'The sky have I beheld'—thus he should break his silence

32 A cow is the fee (for the teacher)

33 A brazen vessel, a garment and a golden ornament

34 At the Anupravakāntya ceremonies (see Asvalāyana Gr̥hya I 22, 12) he should sacrifice Āgya with (the two verses) 'To the *Rik* to the Sāman we sacrifice' (Sāma veda I, 369), and 'The lord of the seat' (Sv I, 171)

35 If he has touched a fire-altar or a sacrificial post, if he has humming in his ears or if his eye

29 upoṣṭāya pāṇnaddhākṣbāyānugāpayeḍ yathā mā na pra
dhakṣhyatīti 30 tam prātar abhivīkṣhayanti yāny apradhakṣhy
anti manyante po gṇim vatsam adityam 31 apo bhivyakhyam
ity apo gyotir abhivyakhyam ity agnim paśūn abhivyakhyam it
vatsam sur [sic] abhivyakhyam ity ādityam visṛjgeḍ vākam 32
gaur dakṣhinā 33 kamso vāso rukmar kṣā 34 anupravakānt
yeshv rikam sāma Sadasaspatim it kṛgyam guhryaḥ 35 kṛtya
yupopasparśanakarmakrosākṣhivēpaneshu sūryābhyuditas sūryābhi
numrukta indriyair ka pāpasparśaḥ punar mam ity etābhyām āhutiḥ
(correct āhuti?) guhryad

palpitates, or if the sun rises or sets while he is sleeping, or if his organs of sense have been defiled by something bad, he should sacrifice two oblations of Agya with the two (verses) 'May (my strength) return to me

36 Or two pieces of wood anointed with Āgya

37 Or he may murmur (those verses) at light (offences) Or he may murmur (those verses) at light (offences)

End of the Second Paṭala

36 āgyalīpte va samīdhau
laghushu dvitīyapaṭalāḥ

37 gaped vā laghushu gaped vā

PATALA III, KHANDA 1

1 When (the student) is going to take the bath
(at the end of his studentship) he seats himself in
an enclosure to the east of his teacher's house

2 The teacher (sits) facing the north,

3 On eastward pointed (Darbha grass)

4 Thus one (should act) who is desirous of holy
lustre

5 (The student should sit) in a cow stable if he
is desirous of cattle

6 In an assembly hall, if desirous of renown

7 Let him boil water with all kinds of herbs,

8 And with scents

9 With that water which must be lukewarm the
teacher should besprinkle (the student)

10 Or (the student should do so) himself, because
that is signified by the Mantra

11 Some say that both (should do so)

12 The teacher should say (in the Mantra)

Therewith (I besprinkle) him (instead of There-
with I besprinkle myself)

13 With (the verses), 'Which in the waters
(MB I, 7, 1) (the student) should pour out his joined
hands full of water

III 1 1 âplavane purastâd âkâryakulasya parivṛta âsta. 2
udanmukha âkâryaḥ 3 prâgagreshv 4 evaṁ brahmavarāsa
kamo 5 goshāṁ parukāmas 6 sabhāyam yasaskāmaḥ 7
sarvaushadhenâpaḥ phāṇayet 8 surabhibhis ka 9 tabhis sitosh
nabhuḥ âkâryo-bhishikēṭ 10 svayam vâ mantrâbhivâdad 11
ubhāv ity ele 12 tenemam ity âkâryo brūyâd 13 ye apsv ity
apām aṅgalīm avasīḷed

III 1 1-32=Gobhila III 4 7 seqq (4-6 11 12 15 20 desunt)

14 And with (the formula), 'What (is dreadful) in the waters' (1 1 2)

15 And silently

16 With (the formula), 'The shining one' (1 1 3), he should draw (some water) and should besprinkle himself (therewith),

17 And with (the verse), 'By which the wife (1 1 5)

18 And silently

19 With (the formulas), 'Rising' (1 1 6-8), he should worship the sun

20 He may repeat (the sections of that Mantra) continuously

21 If he repeats them separately he should add at the end (of each section), 'The eye art thou (1 1 9)

22 With (the verse) 'Loosen the highest (1 1 10) he should take off the girdle

23 After he has eaten something, he should have his hair his beard, the hair of his body and his nails cut, so as to leave the lock of hair (as required by the custom of his family)

24 Having adorned himself and put on clothes which have not yet been washed he should put a garland (on his head) with (the formula), 'Luck (1 1 11)

25 The two shoes (he puts on) with (the formula) 'Leaders are you (1 1 12)

14 yad apām iti ka 15 tūshmā ka. 16 yo roṇana iti grihyatmanam abhishuñled 17 yena striyam iti ka 18 tūsh mī ka 19 dyann ity ādityam upatish/et. 20 samasyed vā 21 viharann anusamhareḥ lakshur asīty 22 ud uttamam iti me khalām avamuñket 23 prārya vāpayeḥ kṛkāvargam kesaśma srulomanakhāny 24 alamkrīto-hatavāsasā srīr iti sragam prati muñken. 25 netryau stha ity upānahau.

26 With (the formula), 'The Gandharva art thou' (1 1 13) he takes a bamboo staff

27 He should approach the teacher and look at the assembly (of pupils, &c) with (the formula) Like an eye ball (1 1 14)

28 Sitting down he should touch the sense organs at his head with (the Mantra) Covered by the lips (1 1 15)

29 Let him touch a chariot yoked with oxen, with (the verse) O tree' (1 1 16)

30 With (the words) He who stands on thee (1 1 16) he should mount it

31 Having driven (some distance) in an eastern or northern direction, he should turn round from left to right

32 Some say that when he has come back (his teacher should offer to him) the Argha reception

33 From that time he shall assume a dignified demeanour

34 *nāgātalomnyopahāsam ikkhet*

35 Nor (should he wish for sport) with a girl who is the only child of her mother,

36 Nor with a woman during her courses

37 Nor with (a woman) who descends from the same *Rishis*

38 Let him not eat food which has been brought

26 *vanavam dandam ādadyād Gandharvo sity* 27 *upetyā kāryam parishadam prekshed yaksham ivety* 28 *upavīryaushā pūbhāneti mukhyān prānān abhūmīred.* 29 *goyuktam ratham ālabhed vanaspata ity* 30 *āsthātā ta ity ārohet.* 31 *prāṇum prayāyodhīm vā gatvā pradakshyam āvartayet* 32 *pratyāgata yārghyam ity eke* 33 *vṛddhāṁlī syād ata ūrdhvam* 34 *nāgā talomnyopahāsam ikkhen* 35 *nāyugyā* (read, *nāyugvā*) 36 *na ragasvalayā* 37 *na samānarshya* 38 *aparaya dvārā prapanna* (read, *prapanna*) *dvīpakvaparyushitāni nānīyād*

by another door (than the usual) or which has been cooked twice or which has stood over night—

39 Except such as is prepared of vegetables flesh, barley or flour—

40 Or of milk

41 He shall avoid gathering fruits looking into wells running while it is raining and taking his shoes in his hands

42 He should not wear a scentless wreath,

43 If it is not a wreath of gold

44 He should not use the word 'blessed without a reason

45 If he is desirous of thriving (in his cattle) he should with (the Mantra), May these (MB I, 8, 1) have his cows driven out.

46 When they have come back (he should recite the Mantra), 'These which are rich in sweet (1 1 2)

47 If he is desirous of thriving (in his cattle) he should lick the forehead of the first born calf, before it is licked by its mother and should gulp with (the formula), (Thou art the phlegm) of the cows (1 1 3)

48 When the cows have calved he should at night sacrifice in the cow stable churned curds with drops of ghee with (the verse) 'Seizer (1 1 4)

39 anyatra sakamāmsayavapishṭavikārebhyaḥ 40 pāyasā la
41 phalapraśayanodapanavekshanavarshatudhāvanopanatsvayamha
ranām na kuryān 42 nāgandhām sragam dharayen 43 na
keḍ dhuranyasrag 44 bhadram iti na vrithā vyāharet 45 push
ākāmo gaḥ prakālayeḍ imā ma iti 46 pratyāgatā imā madhu
matīr iti 47 pushākāma eva prathamagātasya vatsasya pran
matuḥ pralehanāḥ lalātam ulliḥya nigreḍ gavām iti. 48 sampra
gatāsu goshthe nirīyam vilayanaḥ guhuyat samgrahanety

49 Now another (ceremony) He should make marks on the ears of a male and of a female calf with (the formula) 'The world art thou (11 5, 6)

50 First on the male

51 He should recite over them (the Mantra) With metal (11 7)

52 When the rope (to which the calves are bound) is spread out (let him recite over it the Mantra) 'This rope (11 8)

KHANDA 2

1 On the full-moon day of (the month) Sravana let him carry forward fire from his house and let him besmear (the place around it) to the extent of more than one prakrama (i e step) towards the different directions (of the horizon)

2 Having once taken a quantity of flour and having put it into (the spoon called) Darvi, he should pour out water on the besmeared place to the east (of the fire) and should offer a Balı with (the formula) (O king of serpents) dwelling towards the east (MB II, 1, 1)

3 He should pour out the rest of the water

4. Having touched water, he should do the same

49 *athâparam vatsamuthunayoñ karne lakshanam kuryâd bhu vanam iti* 50 *pumsa gre* 51 *lohtenety anumantrayeta* 52 *tantûm prasântâm iyan tantû*

2, 1 *srâvanyâm paurṇamâsyâm grîhad agnum atipratiya prati diram upalimped adhike prakrame* 2 *sakridgrîhîtan saktûn darvyâm kṛtvâ pûrvopalîpte munyâpo yañ prâktyâm iti balim nir vapen* 3 *ninayed apâm sesham* 4 *apa upasprisyavam prati diram yathâhngam.*

owards the other directions (of the horizon) according as they are mentioned in the Mantras

5 Between (the besmeared surface) towards the south and that towards the east and the fire (there should be) a passage

6 After he has thrown the remnants (of flour) out of the basket into the fire he should go from (the fire) which has been carried forward, to that (fire) which has not (been carried forward) and should turn his hands downwards (so as to touch the earth with them) and should murmur (the Mantra), 'Adoration to the earth s' (1 1 3)

7 Thence rising he should place (to the north of the fire) a bunch of Darbha grass with (the Mantra), 'The king Soma (1 1 4) and should fix his thoughts on the serpents that are in that bunch

8 Taking a portion of fried grain he should go out of the village in a northern or eastern direction, and should sacrifice it with his joined hands with the four (verses) Hearken, Rākā' (MB II, 6, 2 seqq)

9 Walking eastwards he should murmur, 'Be a giver of wealth (1 1 6)

10 Thus three times to the different quarters and intermediate quarters (of the horizon)

5 dakṣiṇapaskṛte antareḥagniṁ ka samkaraḥ 6 surpeṇa sish
 tāt agnav opyātupranītād anatipranītasyārdham gatvā nyāñkau pām
 kṛtvā namaḥ Prithivyā iti gapet 7 tata utthāya Somo rageti
 darbhasṭambam upasthāya (correct, upasthāpya) stambasthan sarpaṇ
 manasā dhyāyann 8 akṣhatān ādāya prān vōdan vā grāmān nish
 kramya guhuyād aṅgalinā haye Raka iti katasribhiḥ 9 prān
 utkramya gapet vasuvana edhīti 10 tris triḥ pratidṛṣam avān
 taradeṣhu ko

11 Looking upwards (he should offer a Bali) to the hosts of divine beings,

12 (Looking) towards the side, to the hosts of other beings

13 Looking downwards he should go back (to the fire) without looking back and should eat the fried grain

14 On the following day he should prepare flour of fried grain, should put it into a new vessel and after sunset he should offer Balis

15 (The same is repeated every day) till the Âgrahayantî day

16 On the full moon day of Praushthapada (or) under (the Nakshatra) Hasta they should begin the Veda-study

17 On the full-moon day of Sravana according to some (teachers)

18 Having sacrificed as at the Upanayana—

19 He should cause (the students) to recite the Sâvitri,

20 (The verse) Soma the king (Sâma veda I 91) and the first verses of the Parvans.

21 Let them eat grain and curds with two appropriate (verses)

22 On the following day in the morning let them repeat (the Veda) to their pupils

11 *rdhvam prekshan devayaganebhyas* (correct *devagane bhyas*) 12 *tryann itaraganebhyo* 13 *svân prekshan pratyetyâ navekshanm akshatân prâsnîyâk* 14 *kshvobhute kshatasaktûn kṛtvâ nave pâtre mdhâyâstam ite balin hared* 15 *âgrahâyanyah* 16 *praushthapadim hastenâdhyâyân upâkuryuḥ* 17 *srâvanim ity eke* 18 *hutvopanayanavat* 19 *sâvitrim anuvakayet* 20 *Somam râgânam parvâdim ka.* 21 *dhânâ dadhi ka prâsnîyur abhirûpâbhyâm* 22 *svobhûte prâtar adhîyîrâṣi kṣishyebhyo*

that (when rain has fallen studying is forbidden) as long as the water stands in the ditches

KHANDA 3

1 On the full moon day of Âsvayuga milk rice sacred to Rudra (is prepared)

2 He should offer it with (the Mantra) 'Not to our children

3 Let him pour Agya into milk this is called a Prishâtaka

4 Therewith he should besprinkle the cows when they have come home, with (the Mantra), 'May Mitra and Varuna (Sama veda I, 220)

5 That night he should let the calves join their mothers

6 At the sacrifice of the first fruits, milk rice sacred to Indra and Agni (is prepared)

7 Let him sacrifice Âgya with the four (verses) To the bearer of the hundred weapons (MB II, 1, 9 seqq)

8 And afterwards with (the verse), 'May Agni eat (1 1 15)

9 All of them who have received the initiation, should eat the remainder of that (sacrificial food)

10 Having 'spread under water, he should cut off two portions of the new fruits

3 1 âsvayugam Rudrâya pâyaso 2 mâ nas toka iti gubuyât
3 payasy avanayed agyam tat prishâtakam 4 tenâbhyâgatâ gâ
ukshed â no Mitrâvaruneti. 5 vatsâms ka mâtrîbhis saha vâsayet
tâm râtrîm 6 navayaghe pâyasa andrâgnah. 7 satâyudhâ
yeti katasrîbhur âgyam guhuyâd 8 uparishâd Agniâ prâsnâtv
iti ka 9 tasya sesham prâsnîyur yâvanta upetâ 10 upastîryâpo
dvir navasyâvadyet

11 Three (portions are cut off) by descendants of Bhrigu

12 Over (these portions) water (is poured)

13 He should swallow (some part of that food) three times without chewing it with (the Mantra), 'From the good (1 1 13)

14 Or at (the partaking of) barley with (the Mantra), This barley (1 1 16)

15 With (the Mantra) This art thou (1 1 14) let him touch the different sense organs at his head

16 The Agrahâyanâ ceremony has been explained by the Srâvanâ (ceremony)

17 Let him (not ?) murmur (the Mantra), Adoration to the Earth (see chap 2, 6)

18 In the evening let him make an oblation of milk-rice with (the verse), As the first (MB II, 2, 1)

19 Turning downwards his two hands (so as to touch the sacrificial grass) he should murmur (the Mantra) 'In worldly strength (1 1 2, 3)

20 Having spread out to the west of the fire a layer of northward pointed grass, so that it is inclined towards the north the householder sits down on that layer,

21 (And) the other persons in due order

22 Then, without an interval, their wives

11 tris Bhrigûnâm 12 apâñ koparishâd 13 bhadran na
ity asamkhâdya pragret tris tris 14 etam u tyam iti vâ yavânâ
15 amo sîti mukhyân prânân abhîmûsed 16 âgrahâyanam
karma srâvanenaiva vyâkhyâtam 17 namañ Prithivyâ iti gapet
(read, iti na gapet?) 18 pradoshe pâyasasya guhuyât prathameti
19 nyasikau pâni kṛtvâ prati kshatra iti gapet. 20 parâd agne
svastaram udagagrais trimar udakpravanam âstîrya tasminn âsta
rane grîhapatir âste 21 nupurvam itare 22 nantarâ bhâryâñ

23 And their children

24 The householder turning his hands downwards (so as to touch the layer of grass), should murmur (the Mantra) Be soft (1 1 4)

25 When he has finished that (verse) they should lie down on their right sides They should turn round three times turning themselves towards themselves (i e turning round forwards, not backwards and thus returning to their former position ?)

26 Let them repeat the auspicious hymns

27 Then let them do what they like

28 The eighth days of the three dark fortnights after the Âgrahâyanî are called the Ashṭakâs

29 On (each of) these a mess of cooked food (is sacrificed)

30 And eight cakes on the first

31 These he should bake in a dish without turning them round

32 On the last (Ashṭakâ) vegetables (are offered) (So also) at the Anvâhârya (Srâddha)

33 Let him sacrifice with (the formula) To the Ashṭakâ Svâhâ !

KHANDA 4

1 On the middle (Ashṭakâ) a cow (is sacrificed)

23 putrâs ka 24 nyañkau pânî kṛtvâ syoneti grîhapatir gapet. 25 samâptâyâm dakṣinaiḥ pârsvaiḥ samvisēyus tris trir abhyâtmanam âvṛitya. 26 svastyayanam kuryus 27 tato yathâr tham syâd 28 ūrdhvam âgrahâyanyâs tîrâs tâmisrâshamyô shṭakâ ity âkâkshate 29 tâsu sthâlipâkâ 30 ashṭau kâpûpâḥ prathamâyam 31 tân aparivartayan kapâle śrapayed 32 utta mayâm sâkam anvâhârye 33 -shṭakâya svâheti guhuyât.

4 1 madhyamâyâm gaus

32 33=IV, 4 17 21

4 1-13=Gobhila III 10 18 seqq

2 He should place that (cow) to the east of the fire facing the west and should sacrifice (Āgya) with (the verse), What O beasts (MB II 2, 5)

3 After having made that oblation he should recite over (the cow the verse), 'May to thee (I 1 6)

4 Let him sprinkle it with water in which barley is with (the formula) Agreeable to the Ashṭakā I sprinkle thee'

5 Having sprinkled it and carried a fire brand round it, he should give the Prokshant water (to the cow) to drink

6 Going in a northern direction (from the fire) he should kill (the cow) the head of which is turned to the west the feet to the north

7 After it has been killed he should sacrifice (Āgya) with (the verse) 'If the beast (I 1 8)

8 His wife should wash the apertures of its body

9 After (the cow's body) has been opened, so that two purifiers (i.e. grass blades) have been put under (the knife) he should have the omentum drawn out

10 Seizing it with one branch and with another forked branch of a sacrificially pure tree he should roast it

11 When it has ceased to drop he should hew (the cow) to pieces

2 tām purastād agneḥ pratyānmukhīm avasthāpya guhuyād yat pasava iti. 3 hutvā kṣānumantrayetaṇu tveti. 4 yavama tībhir adbhūḥ prokshed aṣṭakāyā tvā gushṭam (correct gushṭām) prokshāmiti. 5 prokshyolmukena parihṛitya prokshantī pāyayed. 6 udann utsṛipyā pratyakṣrasam (°sim, °sīm the MSS) udakpadīm sangṇāpayet. 7 sangṇāptāyām guhuyād yat pasur iti. 8 tasyāḥ patnī srotāmsi prakshalayet. 9 pavitre antardhāyotkritya vapām uddhārayed. 10 yagñīyasya vṛkshasya viśākhāśākhābhyām pari grīhyāgnau śrapayet. 11 prasṛitāyām viśased

12 The spreading under and sprinkling (of Agya) on (the omentum) has been described (It is done) as at the Svishṭakṛit oblation (see II 1 24)

13 He should sacrifice with (the formula) To the Ashṭaka Svāhā !

14 The Avadānas (or portions which have to be cut off) he should have taken from all its limbs

15 Not from the left thigh and the lungs

16 The left thigh he keeps (for the Anvashṭakya)

17 He should cook the Avadanas and a mess of sacrificial food (stirring up the ones and the other) with two different pot ladles

18 The juice he lets drop into a brazen vessel

19 The Avadānas he puts on branches of the Plaksha tree

20 From each (Avadana) he should cut off (the prescribed portions and should put them) into a brazen vessel

21 And from the mess of cooked food

22 Let him take four portions or eight portions of Agya (?) and let him sacrifice it with (the verses), Into Agni (MB II 2 9 seqq)

23 Let him make oblations out of the brazen vessel each oblation with two of the following (verses)

12 uktam upastṛavābhūharanam yathā svishṭakṛito 13 shṭa
kṛyai svāheti guhujat. 14 sarvāṅgebhyo vadānāny uddharayen
15 na savyat saktino na klomnaḥ 16 savyam saktiḥ nidhāya
17 prīthan mekshanābhyām avadanāni sthālīpākāḥ ka srapavitvā
18 kamse rasam prasavya 19 plakshasākhāsv avadanāni kṛtvai
20 kaikasmāt kamse vadjet 21 sthālīpākāḥ ka. 22 katurgr
hītam aṣṭagrīhītam vatra (vagyam? vātram vatra the MSS) guhu
yād Agnāv itl. 23 kamsat parābhū dvābhyām dvabhyām ekaikām
āhutam

24 The oblation to (Agni) Svishṭakṛt with the eighth (verse)

25 At a sacrifice to the Fathers the omentum is sacrificed with (the verse) 'Carry the omentum' (MB II, 3, 16)

26 At one to the gods with (the verse), Gāta vedas! (1 1 17)

27 If (the deity is) unknown (in the formula for) assigning (the oblation, instead of the name of a deity the name of) that (ceremony is put)—

28 As (for instance), To the Ashṭakā

29 An animal is the sacrificial fee at (the sacrifice of) an animal,

30 A full vessel at (that of) a mess of cooked food

KHANDA 5

1 On the ninth or tenth (of the dark fortnight) the Anvashṭakya (ceremony is performed)

2 To the south east (of the house) they partition off (a place with mats or the like) and to the northern part of that (place) he should carry a fire which has been kindled by attrition

3 Let him take one portion of rice, let him remove the husks once, and let him cook it stirring it up from right to left

24 sauvishṭakṛtam ashṭamyā 25 vaha vapām iti pitrye vapā
homo 26 Gataveda iti daivatye 27 tadādesam anagñate 28
yathāshṭakāyā iti 29 pasur eva pasor dakṣiṇa 30 sthālīpa
kasya purnapatram

5 1 navamīm darāmīm vānvashṭakyaṃ 2 dakṣiṇapāṇīva
bhage parivarya tatrottardhe mathitvagnīm pranayet 3 sakṛd
grhītān vrīhīn sakṛtphalīkṛtān prasavyam udāyuvāñ śrapayed

25-28=IV 4 22-24 (29 deest). 30=I 9 6 10

5 1-12=Gobhila IV 2

- 4 And some flesh of that thigh (see above chap 4 16)
- 5 He should take it from the fire in a southern direction, and should omit the second sprinkling (of Āgrya) on it
- 6 To the west of the fire he should dig in the southern part (of the place mentioned in Sūtra 2) three pits four inches in depth and breadth
- 7 He should carry the fire to the east of them
- 8 He should strew (Darbha grass round the fire)
- 9 And (into) the pits
- 10 Having spread out to the west of the fire a layer of southward-pointed grass so that it is inclined towards the south he should put (a mat) on it
- 11 On that (grass) he should place the sacrificial implements one by one
- 12 Cutting off (the prescribed portions of the sacrificial food, and putting those portions) into the brazen vessel he should sacrifice picking out (portions of the Havis) with the pot ladle with (the formulas), 'Svahā to Soma Pitr̥mat' Svāha to Agni Kavyavāhana' (MB II 3 1 2)
- 13 With his left hand he should lay down a fire brand on the southern side of the pits (Sūtra 6), with

4 amushmaḥ ka sakthno māmsam iti 5 dakṣiṇodvāsyā na pratyabhīhārayet 6 parśād agner dakṣiṇās tīraḥ karṣūḥ khanyāt katurangulam adhas tiryak ka 7 tāsām purastad agnim pranayet 8 strīṇyāt 9 karṣūḥ ka 10 parśād agne sva staram dakṣiṇāgrais trīṇair dakṣiṇapravanam āstīrya brīṣīm uparī nidadhyāt 11 tasmīnn ekaikam āharet 12 kamse samavadāya mekṣanēnopaghatam guhuyāt svahā Somāya pitr̥mate svāhagnaye kavyavāhanayeti 13 savyenolmukam dakṣiṇatāḥ karṣur nida dhyāt apahatā iti

the formula) (The Asuras have been) driven away
'MB II 3 3)

14 (He should perform the different rites) in the eastern pit for his father,

15 In the middle for his grandfather

16 In the last for his great grandfather

17 Let him pour out vessels of water from right to left into the pits pronouncing the name of each one (of his ancestors) with (the formula) 'N N ! Wash thyself and they who follow thee here and they whom thou followest. To thee Svadha !

18 In the same way he should put down the Pindas for them and should murmur, 'Here, O Fathers enjoy yourselves show your manly vigour each for his part (MB II, 3 6)

19 After he has spoken thus he should turn to the north, doubling his left arm, turning round from right to left

20 Holding his breath and fixing his thoughts on something good he should, while turning back (in the same way) murmur The Fathers have enjoyed themselves they have shown their manly vigour each for his part (MB II, 3 7)

21 He should sprinkle collyrium on three Darbha

14 pūrvasyām karshvām pitur 15 madhyamâyām pitamahasyo 16 uttamayām prapitāmahasyo 17 adapâtrâny apasalanī karshūshu nūyayed ekaikasya namoktvāsāv avanenīkshva ye katra tvānu yām ka tvam anu tasmai te svāheti (correct, svadheti) 18 tathāiva pindān nīdhāya gaped atra pitaro mādayadhvam yathā bhāgam āvṛśhāyadhvam ity 19 uktvōdann āvarteta savyam bāhum upasannhṛīya prasavyam āvṛītyo 20 patanya kalyānam dhyayann abhiparyāvartimāno gaped amumadanta pitaro yathā bhāgam āvṛśhāyashateti 21 tīro darbhapūṅgūlīr aṅganena nīhṛīshya karshūshu nīdadhīd yathapindam

blades and should put them down into the pits in the same way as the *Pindas*

22 And sesamum oil and perfumes

23 For the *Pindas* and the following offerings he should alter the formula (Sutra 17) accordingly

24 Now (follows) the deprecation

25 On the eastern pit he lays his hands, turning the inside of the right hand upwards with (the formula) Adoration to you O Fathers for the sake of life! Adoration to you, O Fathers for the sake of vital breath! (MB II 3, 8)

26 On the middle, turning the inside of the left hand upwards with (the formula) Adoration to you O Fathers for the sake of terror! Adoration to you O Fathers for the sake of sap! (MB I 1)

27 On the western turning the inside of the right hand upwards with (the formula) Adoration to you O Fathers for the sake of comfort (*svadhâ*)! Adoration to you O Fathers for the sake of wrath! (MB II 3, 9)

28 Joining his hands—

29 (He should murmur the formula), Adoration to you (MB II 3 9)

30 He should lay down threads into the pits in the same way as the *Pindas*, with (the formula) 'This (garment) to you'

22 *tailam surabhi ka* 23 *pindâprabhriti yathârtham ūhed*
 24 *atha niḥnavanam* 25 *purvasyâm karshvâm dakṣiṇottânau*
pañi kṛtvâ namo vah pitaro givâya namo vah pitaras rûshâyeti
 26 *savyottânau madhvamayam namo vah pitaro ghorâya namo*
vah pitaro rasâyeti 27 *dakṣiṇottânau pashmâyâm namo vah*
pitara svadhâyai namo vah pitaro manyava ity 28 *angalam*
kṛtvâ 29 *namo va iti* 30 *sûtratantun karshushu nidadhyâd*
yathâpindam etad va ity

- 31 He should recite over the pits (the verse)
 'Bringing strength (MB II, 3 13)
- 32 The middle *Pinda* he should give to his wife
 to eat if she is desirous of a son with (the verse),
 'Give fruit
- 33 With (the verse), (*Gâtavedas*) has been our
 messenger (MB II, 3 15), he should throw the fire
 brand into the fire
- 34 They should take the sacrificial vessels back
 two by two
- 35 The same is the rite of the *Pindapitriyagña*
- 36 Let him cook the *Havis* in the (sacred)
 domestic fire
- 37 From that fire (let him take the fire which) he
 carries forward (see above Sūtra 2)
- 38 (Here is only) one pit
- 39 No layer of grass (Sūtra 10)
- 40 Of the mess of cooked food sacred to *Indrānti*
 he should sacrifice with (the verse) The *Ekâshṭakâ*
 (MB II, 3 19) He should sacrifice with (the verse)
 The *Ekâshṭakâ*

End of the Third Patala

31 ūṅgāṃ vahanṭīr iti karṣhūr anumantrayeta 32 madhyamam
pindam putrakāmām prasayed ādhattety 33 abhūn no dūta ity
 ulmukam agnau prakshipeḍ 34 dvandvam pātrāṇy atihareyur
 35 esha eva pindapitriyagñakalpo 36 grhye-agnau havis sra
 payet 37 tata evāupranayed 38 ekā karṣhūr 39 na
 svastara 40 Indrānya sthālipakasyaikaśṭaketī guhuyād ekāshṭa
 ketī guhuyāt tritiyapatalaḥ

PATALA IV, KHANDA 1

1 When undertaking ceremonies for the obtainment of special wishes let him omit six meals or three

2 At such ceremonies as are repeated daily (let him do so only) in the beginning

3 After (the ceremony) if it is performed on account of a prodigy

4 Thus also at the performances of the sacrificial day (1 e of the first day of the fortnight)

5 One who keeps the vow (of fasting) through one fortnight, (may avail himself of the following indulgence)

6 If he is not able (to subsist entirely without food, let him drink) rice water once a day

7 Let him murmur the Prapada formula (MB II 4, 5) sitting in the forest on eastward pointed grass blades

8 Thus one who is desirous of holy lustre

9 One who is desirous of cattle, as stated above (III 1 5?)

10 One who desires that his stock of cattle

IV 1, 1 kâmyeshu shad bhaktâni trimi vâ nasniyan 2 mitya prayuktânâm âdita 3 uparishât sannipâtika. 4 evam yaganî yaprayogeshv 5 ardhmâsavraty 6 asaktaû peyam (read, peyâm) ekam kâlam. 7 aravve prapadam gaped âsnañ prâg agreshv 8 evam brahmavarâsahâmo 9 yathoktam paru kâmañ 10 sahasrabâhur iti parusvastyanakâmo vrñiyavau guhuyad.

IV, 1 1-18=Gobhila IV 5 1 9, 10 11 13 12 27 24 25 14 15 18, 19 20 27, 28, 22 23 30-34 (9 deest)

may increase should sacrifice rice and barley with (the verse) 'He who has a thousand arms' (MB II 4 7)

11 To one with whom he wishes to become associated, he should give fruits of a big tree over which he has murmured the Kautomata verse (MB II 4 8)

12 Having kept the vow (of fasting) through one fortnight he should in the full-moon night plunge up to his navel into a pool which does not dry up and should sacrifice with his mouth fried grain into the water, with the five (verses), 'Like a tree' (MB II, 4 9-13)

13 This ceremony procures (property on) the earth

14 One who is desirous of the enjoyment (of riches) should worship the sun with the first (of those five verses) while one who is rich in wealth should look at him

15 One who desires that his stock of horses and elephants may increase (should sacrifice) fried grain with the second (of those verses) while the sun has a halo

16 One who desires that his flocks may increase (should sacrifice) sesamum seeds with the third (verse) while the moon has a halo

11 *yenekhet sahakāram kautomatenāsya mahavrikshaphalāni*
parigapya dadyad 12 *ardhamasavratī pauṣmāsyām rātrau*
nābhimātram pragāhyāvidāsini hrade kshatatandulan īsyena guhu
yad udake vriksha ivetu pūṣkabhīḥ 13 *parthivam karma* 14
prathamayādityam upanishthed bhogakāmo rthapitru preksamān
15 *dvitīyayakshatatandulan aditye parivishyamān brizhatpitra*
svastīyanakāmas 16 *tritīyayā kandrmasi tilatatandulan kshudra*
yanakāmas

17 Having worshipped the sun with the fourth (verse) let him try to gain great wealth

18 Having worshipped the sun with the fifth, let him return home

19 In order to avert involuntary death let him murmur every day (the formula) *Bhuḥ!* (MB II 4 14)

20 On the sacrificial day (i.e. the first day of the fortnight) let him make oblations with the six verses From the head (MB II 5 1 seqq) with the *Vâma devya* verses with the *Mahâvyâhrtis* and with the verse sacred to *Pragâpati* (I 1 8)

21 Thus he will drive away misfortune

22 On an unsafe road let him murmur the verse Go away (*Rig-veda* X, 164 1)

23 One who is desirous of glory should worship the sun in the forenoon at noon and in the afternoon with (the formula) I am glory (MB II 5 9)

24 Let him change (the word), Of the forenoon' according (to the different times of the day)

25 Worshipping (the sun) at twilight with the formula O sun! the ship (MB II 5, 14) procures happiness

26 At the morning twilight (he says), 'When thou risest (I 1 15)

17 *laturthyâdityam upasthâya gurum aitham abhyutishhet*
 18 *pañchamâdityam upasthaya grîhan eyad.* 19 *anakâmamâram*
niyam gaped bhûr it 20 *yaganîye guhuyan mûrdhno dhî ma*
iti shâdbhur vamadevyargbhur mahâvyâhrtubhûḥ pragâpatyaya ka
 21 *lakshminîrnododo* 22 **ksheme pathy apehîti gaped* 23 *jaso*
ham ity âdityam upastishhet yasaskamaḥ pûrvâhamadhvandinâ
parâhveshu 24 *prâtarahvâsyeti yathârtham ūhed* 25 *âditya*
navam it sandhyopasthânam svastyayanam 26 *udyantam tveti*
pûrvâm

27 At the evening twilight When thou goest to rest' (11 16)

KHANDA 2

1 Having kept the vow (of fasting) through one fortnight he should on the first day of the dark fortnight, feed the Brāhmaṇas with boiled milk rice prepared of one Kamsa of rice

2 The small grains of that (rice) he should sacrifice (day by day) at the evening twilight to the west of the village on a place which he has besmeared (with cowdung), with the formula To Phala (MB II, 5 17)

3 And with (the formula), 'To Phalla' The same on the first day of the next dark fortnight

4 He shall observe chastity till the end (of the rite)

5 A hundred cart loads (of gold) will be his

6 A Brāhmaṇa should elect the site for building his house on white ground a Kshatriya on red a Vaisya on black which should be even covered with grass not salinous not dry—

7 Where the water flows off to the north west

8 (Plants) with milky juice or with thorns or acrid plants should not be there

27 pratishṭhantam tveṇi parikṛmām

2 1 ardhamaṣavratī tāmīśrāḍau brāhmaṇān aśayed vṛhikam saudanam 2 tasya kaṇān aparāsu sandhyāsu pratyag grāmāt sthāṇḍīlam upalīpja Phalīyeti guhuyāt 3 Phallāyeti kaivam evaparasmims tamīśrāḍau 4 brahmaṣṭryam ā samāpter 5 ākīśatam bhavati 6 gaure bhumibhāge brahmaṇo lohite kshatriyaḥ kṛśhṇe vaiśyo vaśānam gośhayet samam lomāsam anīṇam aśuṣkam 7 yatrodakam pratyagudikim pravartate 8 kshīrmaḥ kaṇṭakinaḥ [sic] kaṭukās lātraushadhayo na syur

9 (Soil) on which Darbha-grass grows brings holy lustre,

10 Big sorts of grass strength,

11 Tender grass cattle

12 Or (the site of the house) should have the form of bricks (?) or of (?)

13 Or there should be natural holes (in the ground) in all directions

14, 15 (A house) with its door to the east brings wealth and fame with its door to the north children and cattle By one with its door to the south all wishes (are obtained) The back-door should not face (?) the house-door

16 Milk-rice should be offered

17 And a black cow

18 Or a white goat Or only milk rice

19 In the middle of the house he should sacrifice the fat (of the animal) and the milk rice, mixed with Âgya taking eight portions (of that mixture), with (the verse), Vâstoshpati! (MB II 6 1)

20 And with the seven last (texts) used at the driving away of misfortune (see above, chap 1, 20, 21)

21 After he has sacrificed he should distribute Balis in the different directions (of the horizon)

9 *darbhasammutam brahmavarkasyam* 10 *brihattṛṇair ba*
lyam 11 *mṛdutrṇair pasavyam* 12 *sâtâbhir* (corr *sâdâbhir*?)
mandaladvîpibhir vâ 13 *yatra vâ svayamkrîṭâḥ svabhrah sarvato*
-bhūmukhâ syuḥ 14 *pragdvaram dhanyam yasasyam kodag*
dvâram putryam pasavyam ka dakṣiṇadvâre sarve kāmâ anudvâram
gehadvâram 15 *asamlōkî (asamlōkî?) syât* 16 *pâyaso haviḥ*
17 *krîṣṇâ ka gaur* 18 *ago vâ svetaḥ pâyasa eva vâ* 19
madhye vermano vasâṃ pâyasam kâgyena mṣam aṣṭagrîhîtam
guhuyâd Vâstoshpata it 20 *yâs ka parâs saptâlakṣmînirnode*
tâbhir ka. 21 *hutvâ dîśâṃ balim nayed*

22 And towards the intermediate points and upwards and downwards

23 This (he should repeat) every year or at the two sacrifices of the first fruits (of rice and barley)

24 With the two (formulas) Obeying the will (MB II 6 7 8) he should sacrifice two oblations

25 He should pronounce the name of the person whom he wishes to subdue to his will N N then that person will obey him

KHANDA 3

1 Keeping the observance (of fasting) through one fortnight let him sacrifice in a full moon night one hundred pegs with the Ekāksharya verse (MB II, 6, 9) if he is desirous of having (a large) family

2 (Those pegs should be) of Khādira wood, if he is desirous of long life

3 Now another (ceremony performed with the same verse) He should go out of the village in an eastern or northern direction should brush up an elevated surface or (should raise it) on a mountain with the dung of beasts of the forest should set it on

22 *avāntaradīśāṃ kordhvavākibhyāṃ ka* 23 *vam samvatsare samvatsare navayagñayor vā* 24 *varangamāṇ ity etābhyāṃ āhutiḥ guhuyād* 25 *yam ikṣed varam ayāntam tasya nama grhītvāsāv iti vaṣi hāsyā bhavati*

3 1 *ardhamasavratī paurṇamāsyāṃ rātrau sankusatam guhuyād ekāksharyayā sāvayakamaḥ* 2 *khādīran ājushkāmo* 3 *tha param pran vodan vā gramān nishkrāmya sthāṇḍilam samuhyā parvate vāranyair gomajai sthāpayitvā* (read *gomajus tāpayitvā*?) *ngārān apohyāsyena guhuyād*

-4=IV 8 7 (25 deest)

3 1-5=Gobhila IV 8 10-16 6=IV 9 15

fre should sweep the coals away (from that surface), and should make an oblation (of butter) with his mouth

4 If (the butter) catches fire twelve villages (will be his)

5 If smoke rises, at least three

6 Let him sacrifice in the evening and in the morning the fallings off of rice grains Thus his means of livelihood will not be exhausted

7 Of articles of trade let him make an oblation with (the formula), 'Here (this Visvakarman) (MB II 6 10)

8 On the sacrificial day (i e on the first day of the fortnight) let him sacrifice a full oblation (with the verse MB II, 6 11 A full oblation I sacrifice &c)

9 One who is desirous of companions (should sacrifice) with (the formula) *Indrāmavadât* (?) (MB II 6, 12)

10 He should fast through a period of eight nights and then should kindle a fire to the east or to the north of the village at a place where four roads meet The fuel should be Udumbara wood, and the Sruva and the cup (for water should be of the same wood) Let him sacrifice (*Āgya*) with (the formulas) 'Food indeed,' and Bliss indeed (MB II 6 13, 14)

11 A third (oblation) in the village with (the formula), The foods (I 1 15)

4 *dvādaśa grāmā gvahte* 5 *tryavarā dhūme* 6 *kambūkan śāyamprātar guhuyān nāśya vṛtīḥ kshīyata* 7 *idam aham imam iti panyahomam guhuyāt* 8 *pūṇyahomam yaganīye guhuyād* 9 *Indrāmavadād iti sahayakamo* 10 *śtārātropoṣhito param pran vodan vā grāmāḥ katushpathe samudhyāgnim audumbara idhma syat sruvakamasau ka guhuyad annam va iti sṛīr vā iti.* 11 *grāme trīṇyām annasyety*

12 Then he will become a ruler

13 When (his cows) are sick let him sacrifice milk-rice in the cow stable

14 On a dangerous road let him make knots in the skirts of the garments (of those who travel together) This will bring a prosperous journey to (himself) and his companions

15 With the two (formulas) 'To Hunger Svâhâ' (MB II 6 16 17) let him sacrifice a thousand oblations, if he desires to obtain a thousand cart-loads (of gold)

16 One who is desirous of cattle (should sacrifice one thousand oblations) of the excrements of a male and a female calf Of a male and a female sheep if he is desirous of flocks

17 Let him make oblations of fresh cowdung in the evening and in the morning, then his means of livelihood will not be exhausted.

KHANDA 4

1 One who has been bitten by a venomous animal he should besprinkle with water, murmuring (the verse), Do not fear (MB II 6 18)

12 âdhipatyam prâpnoty 13 upatâpînîshu goshtîze pâyasam
guhuyâd 14 aksheme pathi vastradarânâm granthîn kuryât sahâ
yînâm (sahayânâm?) ka svastyayanânî 15 kshudhe svâhety etâ
bhyâm âhutisahasram guhuyâd âkṛtasahasrakâmo 16 vatsa-
mithunayoḥ purîshena parukâmo vimithunayoḥ kshudrapasukâmo
17 haritagomayena sâyamprâtar guhuyan nasya vr̥ttîḥ kshîyate
4 1 vishavatâ dasham adbhîr abhyukshan gapen mâ bhaishîr
iti

17=IV 8 18

4 1-4=Gobhila IV 9 16 seqq

2 A Snataka should when lying down to sleep put his bamboo staff near (his bed) with (the formula) 'Strong one protect' (1 1 19) This will bring him luck

3 A place where he has a worm he should be sprinkle with water, murmuring (the verses) Thy worm is killed (MB II 7, 1-4)

4 (If doing this) for his cattle let him fetch in the afternoon an earth clod taken out of a furrow and let him in the morning strew the dust of it (on the place attacked by worms), murmuring (the same texts)

5 (A guest) who is going to accept the Madhuparka should come forward murmuring 'Here I tread on this (MB II 8 2)

6 They announce three times (to the guest) each (of the following things which are brought to him) a bed (of grass) water for washing the feet the Argha water water for sipping and the Madhuparka

7 And the cow

8 Having spread out the bed (of grass, so that the points of the grass are) turned to the north, he should sit down thereon with (the verse), The herbs which (MB II 8, 3)

9 With the feet (he treads on another bundle of

2 snātakas samvīṣan vāṇavāṃ dandam upanīdadhyāt tura gopā
 yeti svastyayanam 3 hataś ta (hastata haṣṭa hasta vitasta
 the MSS) itī kṛmimantam deśam adbhūṣ abhyukṣhañ gapet 4
 paśūnām keḍ aparāhṇe sītāloṣṭham āhrītya tasya prātaḥ paṃsubhiḥ
 pratishkṛaṇ gapen 5 madhuparkam pratigraḥishyann idam
 aham imām itī pratishkṛaṇ gapet 6 viśṭarapādyarghyā/ama
 nīyamadhaparkānām ekaikam tīr vedayante 7 gam ko 8
 dañkam viśṭaram āstīrya yā ośadhīr ity adhyāṣita 9 pādāyor
 dvitīyayā dvau keḍ.

grass) if there are two with the second (verse (1 1 4)

10 Let him look at the water with (the formula) From which side I see the goddesses (1 1 5)

11 Let him wash his left foot with (the formula), 'The left (1 1 6) the right with 'The right (1 1 7) both with the rest (8)

12 Let him accept the Arghya water with (the formula) 'Thou art the queen of food (1 1 9)

13 The water which he is to sip (he accepts) with (the formula) 'Glory art thou (1 1 10)

14 The Madhuparka with (the formula) The glory's glory art thou (1 1 11)

15 Let him drink three times with (the formulas), The glory's The might's The fortune's (1 1 12)

16 Having drunk more of it a fourth time silently he should give the remainder to a Brāhmaṇa.

17 Over the cow when it has been announced to him he should recite (the formula), Let loose the cow

18 Instead of and of N N' (in that formula) he should put the name of the person who offers the Arghya reception

19 Thus if it is no sacrifice (by which the Arghya ceremony has been occasioned)

20 'Make it (ready), if it is a sacrifice

10 apaḥ paryed yato devîr it. 11 savyam pādāṃ avasīṣked savyam it dakṣiṇam dakṣiṇam ity ubhau jeshenā 12 -nnasya rāshīr asīty arghyam pratigrihīyad 13 yaso-sīty ātamanīyam 14 yasaso yaso-sītu madhuparkam 15 triḥ pibed yasaso mahasa snyā it 16 tūshṇīm katu-tham bhūyo bhūpāya brāhmaṇā yoḥkṣhītam dadyād 17 gām veditām anumantrayeta muñka gām ity 18 amushya kety arhayitur nāma brūyād 19 evam ayagñe 20 kuruteṣu yagñā

21 The six persons to whom the Arghya reception is due are, a teacher an officiating priest a Snâtaka, a king the father-in-law a friend

22 He should honour them (with the Arghya reception) once a year

23 But repeatedly in the case of a sacrifice and of a wedding But repeatedly in the case of a sacrifice and of a wedding

End of the Fourth Pātala

End of the Gr̥hyakhanda

21 akārya r̥tvik snatako rāgâ vivahyaḥ priva iti shad' arghyāḥ
 22 pratissamvatsarān arhayet 23 punar yagñavivahayoḥ ka punar
 yagñavivahayoḥ ka aturthapātalaḥ
 gr̥hyakhandaṁ samāptam

[illegible]

[illegible]